A

GRAMMAR

OF THE

HINDUSTANI LANGUAGE.

BY JOHN SHAKESPEAR,

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سُخَن کي طلبگار هَين عقلمند " سُخَن سي هَي نامِ نکويان بُلند "

سُخَن کي کرين قدر مَردانِ کار " سُخَن نام اُن کا رکهي بر قرار "

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The chief aim in this work is to exhibit the outlines of Hindustani grammar on a reduced scale, yet so, that no material object may be passed unnoticed or ill defined. The rules of Prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment to European students of this dialect in general: and, the chapter on Syntax is limited generally to such peculiarities, as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are

noted, where they may appear requisite for that purpose and can be introduced: yet, the vowel *fat'ḥa* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and, except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here marked thus ٹ, ٹھ, ڈ, ڈھ when used to represent the Indian ट ठ ड ढ; though, it may be noticed that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ط written over these letters. The round form of the letter ه is, also, here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; as کھا *khā* for खा: but, the long form is distinctively used in other cases; so کہا *kahā* for कहा. And, for the guidance of learners in

the pronunciation, the نُونِ غنّه or nasal *nūn*, is when final, in the body of this work, distinguished by an additional point superscribed; as ںْ: in the most common practice, however, of the people of India, which is generally followed in the Appendix, it is denoted by ں simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters: but, the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ᶜ: and the Sanskrit *visarga* (:) or the final ہ called هاي مُخْتَفِي is not noticed in the Roman characters; it being almost imperceptibly if at all sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts; the first division containing what is most general or most important, whilst the second comprises the anomalies, the particular variations, or observations of inferiour moment:

so that the learner may at discretion commit to memory the first part only, or the whole.

From the copious list of the most common verbal roots, in the Appendix, a great number of useful words may be derived, by changing the neuter into active or transitive, and the latter into causal verbs; and, also, by observing what portions of a verb may be used substantively, agreeable to the methods of derivation explained in the Grammar.

To Mr. Charles Wilkins, well known in the various departments of Oriental literature, the specimens of writing in both the Persian and Nagari characters are wholly due; but the author gladly seizes this opportunity of acknowledging, that he is under still weightier obligations to that gentleman, for advice and assistance liberally imparted in many other respects.

In this impression several additional remarks, which experience in teaching and further acquaintance with the language point out as likely to be useful to

learners, have been inserted; yet, through the use of a more convenient type, as well as by reason of making a few slight alterations in the work, the size of the volume has not been enlarged: and if, as is hoped, by the additions and alterations now introduced, the study of Hindustani be rendered still somewhat more easy, the object sought in making them will have been attained.

CORRECTIONS.

Page	Line		For		Read
Page 12,	line 1,	for	*waw-i-maj'hul*	read	*wāw-i-maj'hūl*
—— 25,	— 9,	for	بندي كي	—	بندي كِي
—— 33,	— 21,	for	گيارهوان	—	گيارَهوان
—— 36,	— 10,	for	مبري	—	ميري
—— 51,	— 2,	for	مين	—	مَين
—— 56,	— 8,	for	*contract*	—	*contact*
—— 70,	— 14,	for	حضرت	—	حضرت
—— 80,	— 10,	for	جاكرك	—	جاكركر
—— 138,	— 7,	for	عارِصي	—	عارِضي
—— 169,	— 4,	for	چنگهاڙ	—	چِنگهاڙ
—— 171,	— 5,	for	چهِينه	—	چِينه
—— —,	— 9,	for	خَريد	—	خِريد
—— 176,	— 16,	for	سنده	—	سينده

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A

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CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp) or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but, it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more

peculiarly applied to poetick compositions, formed, in the language here treated of, agreeable to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī.* The groundwork of it appears to be the Hindavī, formerly prevalent in the extensive empire, of which Canoj was the capital;* or, the existing dialect of the district of *Braj*, called *Braj Bhākhā.* With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish and other words; thus forming the modern Hindūstānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

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* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākrit Languages, in the seventh volume of the Asiatick Researches.

*PERSIAN ALPHABET.**

Names of the Letters.	Letters.	In Roman Letters usually denoted by	Names of the Letters.	Letters.	In Roman Letters usually denoted by
الف *alif*	ا	*a, ā, i, u*	صاد *ṣwād*	ص	*ṣ*
بي *be*	ب	*b*	ضاد *ẓwād*	ض	*ẓ*
پي *pe*	پ	*p*	طوي *ṭoe*	ط	*ṭ*
تي *te*	ت	*t*	ظوي *z̤oe*	ظ	*z̤*
ثي *s̤e*	ث	*s̤*	عين *ʻain*	ع	*ʻ, ʻa, ʻi, ʻu, &c.*
جيم *jīm*	ج	*j*	غين *g̲h̲ain*	غ	*g̲h̲*
چي *che*	چ	*ch*	في *fe*	ف	*f*
حي *ḥe*†	ح	*ḥ*	قاف *ḳāf*	ق	*ḳ*
خي *k̲h̲e*	خ	*k̲h̲*	كاف *kāf*	ك	*k*
دال *dāl*	د	*d*	گاف *gāf*	گ	*g*
ذال *z̲āl*	ذ	*z̲*	لام *lām*	ل	*l*
ري *re*	ر	*r*	ميم *mīm*	م	*m*
زي *ze*	ز	*z*	نون *nūn*	ن	*n*
ژي *zhe*	ژ	*zh*	واو *wāo*	و	*w, v, ū, o, au, &c.*
سين *sīn*	س	*s*	هي *he*‡	ه ﻫ ﻬ ﻪ ة	*h*
شين *shīn*	ش	*sh*	يي *ye*	ي	*y, ī, e, ai, &c.*

* The characters of this alphabet are read from right to left.

† Called by way of discrimination حاي حطي (*hā-i-ḥuṭṭī*) as the other

‡ *He* is termed هاي هوز (*hā-i-hawwaz*) or هاي مدوره (*hā-i-mudawwara*).

The short vowels and other orthographical signs are,

َ زبر (*zabar*) or فتحه (*fat'ḥa*), denoted by *a*.

ِ زير (*zer*) or كسر (*kasr*) or كسره (*kasra*), denoted by *i*.

ُ پيش (*pesh*) or ضم (*zamm*) or ضمه (*zamma*), denoted by *u*.

ء همزه (*hamza*) which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them: so, in أب (*ab*) the first letter is rightly termed *hamza*; but, in بَا (*bā*) the second is *alif*.

ْ or ° جزم (*jazm*), which shews that the subscribed letter is ساكن (*sākin*) *quiescent*, that is, having no vowel to be sounded after it.

ٓ مده (*madda*) or مد (*madd*), which placed over ا (*alif*) called then الف ممدوده (*alif-i-mamdūda*) extends its sound; *hamza* and *alif* being in such cases united: so in آب (*āb*) *water*.

ّ تشديد (*tashdīd*), which shews that the letter underneath must be pronounced double: so, in سُنّا (*sunnā*) *to hear*.

ٱ وصل (*waṣl*), which serves to join together two Arabic words, the latter having the article ال (*al*) prefixed, the vowel of which is dropped in pronunciation; as آخرُ ٱلامر (*ākhiru-l-amr*) *the end of the affair*: and, the ل (*lām*) is converted in sound to the next following letter, if this

be ت ٿ د ڈ ذ ر ڑ ز س ش ص ض ط ظ ل or ن, which then takes *tashdīd*, and is pronounced as double; so, عَوَامُّ النَّاس (*awāmmu-n-nās*) *the common people.*

To these may be added the Arabic تنوِين (*tanwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha;* so, خُصُوصٌ (*khuṣūṣun*) خُصُوصٍ (*khuṣūṣin*) خُصُوصًا (*khuṣūṣan*) *particularity, particularly:* the vowel in

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* Of the terms here used, زبر and زير and پيش are Persian words, the rest are Arabic. زبر *above* and زير *under* are given as names to the vowels from their respective positions: پيش *before,* on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the fore part of the mouth: فتحه *opening,* because the vowel is pronounced with the mouth open: كسر or كسره *breaking,* because the voice is broken, as it were, in the enunciation: ضم or ضمه *contraction,* from the manner in which the lips are drawn together: همزه *compression,* as it is uttered with a slight compression of the throat: جزم *amputation,* because the letter over which it is placed is severed from the following in pronunciation: مد or مده *extension,* because it prolongs the enunciation of a letter: تشديد *corroboration,* as it doubles the power of a letter: وصل *conjunction,* from its joining together words: تنوين *nūnation,* or addition of the sound of the letter ن (*nūn*).

such cases taking after it the sound of ں (*nūn*) from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other; the *dāmans* or final curves of many, and the appendant line of the *mīm*, being omitted before a subsequent letter in the same word: the characters ا د ڈ ذ ر ڑ ز ژ and و however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand; and the usual compounds کا (*kā*), گا (*gā*), لا or لا (*lā*), and ہا (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

The Arabic names of the letters, as well as the Arabic or Persian letters and descriptions of various combinations of letters, which are adopted to represent peculiar elementary sounds in Hindūstani, &c. will be given in the Appendix.

*THE DEVANĀGARĪ ALPHABET.**

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ऋ *ṛi*, ॠ *ṛī*;†
ऌ *ḷri*,† ॡ *ḷrī*;† ए *e*, ऐ *ai*; ओ *o*, औ *au*;
ं *ṅ*, *n* or *m*; ः *ah* (final *h* silent) or *a*.

CONSONANTS.

क *ka*,	ख *kha*;	ग *ga*,	घ *gha*;	ङ *nga*.†
च *cha*,	छ *chha*;	ज *ja*,	झ *jha*;	ञ *nya*.†
ट *ṭa*,	ठ *ṭha*;	ड *ḍa*,‡	ढ *ḍha*;‡	ण *ṇa*.
त *ta*,	थ *tha*;	द *da*,	ध *dha*;	न *na*.
प *pa*,	फ *pha*;	ब *ba*,	भ *bha*;	म *ma*.
य *ya*,	र *ra*,	ल *la*,	व *va*.	
श *ṣa*,§	ष *sh̤a*,§	स *sa*,	ह *ha*.	क्ष *ksh̤a*.§

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* Read from left to right.

† These letters are very rarely, and some of them, perhaps, never used in writing Hindustani; but they exist in this alphabet as necessary for the language to which it was originally applied.

‡ ड and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip of the tongue to the palate; and, to denote this variation, a point may be subscribed, as ड़ *ṛa*, ढ़ *ṛha*.

§ श has properly the power of *s* uttered by applying the tip of the tongue to the forepart of the palate; but, it is also generally adopted to represent the Arabic ش (*shīn*): ष is sometimes sounded as *kh̤a*: and क्ष as *chh̤a*.

The above forms of the vowels are always used when alone or at the beginning of a syllable; after consonants, however, there is no character for अ and the rest are denoted by the following letters:

ा *ā*; ि *i*, ी *ī*; ु *u*, ू *ū*; ृ *ṛi*, ॄ *ṛī*;* ॢ *ḷri*,* ॣ *ḷrī*;*

े *e*, ै *ai*; ो *o*, ौ *au*.

Though, in repeating the alphabet, it is usual to say *a*, *ā*, *i*, *ī*, &c. *ka*, *kha*, *ga*, *gha*, &c. simply, as noted above; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each: so, अकार (*akār*) the letter अ, ककार (*kakār*) the letter क; but ं the mark for a silent nasal is called अनुस्वारः (*anuswāra*), as : (final *h* silent) is termed विसर्गः (*visarga*).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used:

अक आका इकि ईकी उकु ऊकू ऋकृ ॠकॄ ऌकॢ

aka . *ākā* . *iki* . *īkī* . *uku* . *ūkū* . *ṛikṛi* . *ṛīkṛī* . *ḷrikḷri*.

ॡकॣ एके ऐकै ओको औकौ

ḷrīkḷrī . *eke* . *aikai* . *oko* . *aukau*.

The vowel अ is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have not a

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* See note † in the preceding page.

mark of elision subscribed, as at the end of दिश् (*diṣ*) *region*. But, if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, क्ल *kl*, द्ध *ddh*, त्स्न्य *tsny*: some consonants, however, retain the upright stroke though another be subjoined, as क्क्य *kky*: and, in a few of the compounds, little or no resemblance appears to the simple letters; as in ज्ञ *jny*, क्ष *kṣ̈h*: and, the letter र when immediately following a consonant takes a peculiar form beneath it, as क्र *kr*, द्र *dr;* but, when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ˆ as र्क *rk*, र्ग *rg;* and this letter is in grammars generally called रेफ (*reph* or *repha*).*

To denote such Arabic or Persian letters as have no

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* The most usual compounds of the consonants, in the Devanāgarī characters, are given on the plates subjoined to the work.

exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases to shew the extraordinary use made of them: thus,

स़	for	ث	त़	for	ط
ह़	—	ح	ज़	—	ظ
ख़	—	خ	अ़	—	ع
ज़	—	ذ	ग़	—	غ
ज़	—	ز	फ़	—	ف
ज़	—	ژ	क़	—	ق
स़	—	ص	ा़ (final)	ى	(*alif-i-maķṣūra*)
ज़	—	ض	न॒	for	ً (*tanwīn*)

In certain European works, however, the following characters have been preferred to some of those before given,

व स़ य ह ष़ च क़ ज़ ळ फ़ ष्य व़ ऊ ऐ ऐ ह्म

for ب ث چ جه خ ده ڈ ز ژ ظ كه و اُو اي اَي شن

but such distinctions are not usual in the manuscripts of the natives.

A single stroke thus । is used at the end of a hemistick, and a double one thus ॥ at the end of a distich, as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

أَ अ *a*. According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ḥa* (َ); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ आ *ā*, like *a* in *all*, or *aw* in *bawl;* being the foregoing letter prolonged in sound.

اِ इ *i*, as *i* in *fin*, being the power of the vowel *kasr* (ِ) merely in the Arabic character.

اِي ई *ī*, as *ee* in *peer;* being the last doubled in sound.

اُ उ *u*, like *oo* in *wool;* or as *u* in *pull*, *full;* being the power of the Arabic vowel *zamm* (ُ) simply.

اُو ऊ *ū*, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

اي ए *e*, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

اَي ऐ *ai*, like *i* in *dire*, *bite*, or *ei* in *height;* being, in Arabic, a compound of *fat'ḥa* and *ye quiescent*.

او ओ *o*, as *o* in *bone;* being the power of *waw-i-maj'hul*, so termed because unknown in Arabic; and, though of frequent occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

أَو औ *au*, like the German *au*, or the English *ou* in *our;* being, in Arabic, a compound of *fat'ḥa* and *wc o quiescent.*

ب ब *b*, as the English *b*.

بھ भ *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ प *p*, as the English *p*.

پھ फ *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت त *t*, as in *tube* nearly; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

تھ थ *th*, like the last, sensibly aspirated, yet closely as one individual letter.

ٹ ट *ṭ*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *ṭ* and the *ḍ* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms; whilst the ت (त) and د (द) are prolated with the point of the tongue on the roots of the front upper teeth.

ٹھ ठ *ṭh*, as *ṭ* with an aspiration, sensibly but closely expressed as one letter.

ث स़ *s̤*, as *s* in *sin* by the Indians; but, by the Arabs more like *th* in *this*.

ج ज *j*, as *j* in *judge*.

جھ झ *jh*, as *j* with an aspiration sensibly uttered together.

چ च *ch*, as *ch* in *church*.

چھ छ *chh*, as *ch* with an aspiration sensibly expressed together.

چھ छ *chh̤*, as the last described.

ح ह़ *ḥ*, as *h* forcibly expressed.

خ ख़ *k͟h*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.

د द *d*, as *d* in *dew* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.

دھ ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.

ڈ ड *ḍ*, as *d* in *dull* nearly; but, this letter, like the *ṭ* preceding, must be uttered by striking the tip of the tongue on the palate: see under ٹ ट *ṭ*.

ڈھ ढ *ḍh*, as *ḍ* with an aspiration sensibly uttered together.

ذ ज़ z̲, like *z* in *zeal* by the Indians; but, by the Arabs, as *dh*.

ر र *r*, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.

رِ ऋ *ṛi*, as *ri* in the English word *river*.

رِي ॠ *ṛī*, as the last prolonged in sound.

ڑ ड़ *ṛ*, as *r* pronounced with the point of the tongue reverted on the palate, like as in uttering ٹ or ڈ.

ڑه ढ़ *ṛh*, as the last, aspirated.

ز ज़ *z*, as *z* in *zeal*.

ژ ज़ *zh*, as *s* in the English word *pleasure*: or, as the French *j* in *jour*, &c.

س स *s*, as *s* in *sin*.

ش श *sh*, as *sh* in *shine*.

ص स़ *ṣ*, as *s* in *sin* by the Indians.

ض ज़ *ẓ*, as *z* in *zeal* by the Indians.

ط त़ *ṭ*, as *t* in *tub* nearly by the Indians.

ظ ज़ *ẓ*, as *z* in *zeal* by the Indians.

ع अ़ *ă*, this letter, with the Arabs, is a guttural consonant of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and, the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for عَ, अ़ may be adopted; for عا, आ़;

for عِ, इ़; for عِي, ई़; for عَي, ऐ़; for عُ, उ़; for عُو, ऊ़; for عَو, औ़.*

غ ग़ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف फ़ *f*, as *f* in *fin*.

ق क़ *ḳ*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

ک क *k*, as *k* in *king*.

کھ ख *kh*, as *k* with an aspiration sensibly expressed.

کھ ष *k̤h*, as the last described.

گ ग *g*, as *g* in *give*.

گھ घ *gh*, as *g* with an aspiration sensibly expressed.

ل ल *l*, as the English *l*.

م म *m*, as the English *m*.

ن न *n*, as the English *n*.

ن or ں ˙ *ṅ*, a nasal sound merely, like that of the French

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* In the Roman characters, following the practice of Meninsky, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and, when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَقْل *aḳl*, مَع *ma*.

in *sans, bon:* but, by the Nāgarī character any nasal, when silent, may be represented.

ن or ڽ ङ *ṅ* or *ng*, like the nasal last noted; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes; but in writing the Hindustani, they are generally denoted by the characters last described, and pronounced as such.

ن or ڽ ञ *ñ* or *ny*, uttered nearly as the last preceding; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open: something like *gn* in the French *digne*.

ن or ڽ ण *n*, as *n* sounded with the point of the tongue reverted to the palate.

و व *v* or *w*, as *v* or *w* in English; or rather a sound between them: in the Arabic characters, however, this letter subsequent to *fat'ḥa*, becomes *au;* to *zamm*, *ū;* and, when *maj'hūl*, it is sounded *o*, as before noticed. But, in some Persian words, و (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (ُ) only being imparted by it; as, خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i-ma'dūla*) *the passed by wāo;* and, may in the

Nāgarī characters, if the و is actually written, be distinguished by a point underneath, as well as in the Roman, so व़ *w̤* or *ṳ*.

ه ह् *h*, as *h* in the English *horse, house*: when final, however, in Indian and Persian words, this letter is sometimes but very slighly if at all sounded, being then termed هاي مُخْتَفِي (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by ः (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*

ي य् *y*, as *y* in the English *yoke, your;* in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ḥa, ai;* if *kasr, ī;* and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ḥa*, it is then called اَلِف مَقْصُورَه (*alif-i-maḳṣura*) *abbreviated* or *restricted alif;* and, being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus, ा *a̤*, and sounded as these letters; so تَعَالَى तअाला (*taʿālā*); but when joined in pronunciation to a following word, it has the power of *fat'ḥa* only, as, عَلَى اَلصَّباح (*ʿala-ṣ-ṣabāḥ*). In certain Arabic active participles, as

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* At the end of certain Arabic words, this letter may be found written with two points above it, when it takes the sound of ت; so, in خُلاصَة اَلْهِند (*khulāṣatu-l-hind*).

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well as in some Persian words, too, the letter ي imme-diately following an *alif* takes, like the *hamza-i-mu-laiyana* to be noticed in the Appendix, the sound of إ or *kasr* only; so, in قائِل काइ़ल (*kā'il*) and in آزمائِش आज़माइ़श (*āzmā'iṣh*).

اً अन॒ *an̤*,	}	as the respective vowels with the sound of ن (न) superadded.
اٍ इन॒ *in̤*,		
اٌ उन॒ *un̤*,		

We may further remark that, in certain Arabic words, ا (*alif*) is sounded though not written; and, in some instances, it is represented by another letter; but, in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters: so, الله अल्लाह (*allāh*) *god*, صلوة सलात (*ṣalāt*) *prayer*.

CHAPTER III.

On the Noun.

1. The Arabic term اِسم *name, noun,* is applied by the Muhammadans not only to *nouns substantive, nouns adjective,* and *nouns of number*, but to the *pronouns* as well as to the *past* and *present participles*: for Europeans, however, the divisions and terms of grammar, to which they are accustomed, may prove most convenient, and will there-

fore be here generally adopted; but, the grammatical terms, borrowed from the Arabic and applied by the people of India to the dialect here treated of, will be subjoined in the Appendix.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive;* but, on the contrary, such as spring from verbs or other nouns may be termed *derivative*. A noun substantive is the name of a thing whether real or imaginary: an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus گھوڑا *a horse*, is a primitive noun substantive, and اچّھا *good*, an adjective of the same description; but بولِي *speech* is derivative from بول *speak*, as هِنْدِي *Indian* is from هِنْد *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied; as, جورُو *a wife*, خصم *a husband*: in others, the finals اه (*a*) آ (*ā*) آن (*āń*) frequently denote masculines; as اِي (*ī*) اِين (*īń*) ت (*t*) ش (*sh*) ن (*n*) do feminines: but, most pure Sanskrit and Arabic nouns ending in آ (*ā*), and some of the latter tongue terminating in اَه (*a*) are feminine. As to the letters of the Persian alphabet, the names of ب پ ت ث چ ح خ د ذ ر ز ژ ط ظ ف و ه ي are feminine,

and those of the rest are masculine. Arabic verbal nouns of the form تَفعِيل are perhaps all feminine, except تَعوِيذ *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani; and, practice in the language must be appealed to as the only sure guide: for, though پانِي *water*, گھِي *clarified butter*, دَهِي *curdled milk*, جِي *life*, موتِي *a pearl*, are perhaps the only words terminating in اِي which are masculine, unless by nature; yet many ending in ت (*t*) ش (*sh*) or ن (*n*) are of that gender and consequently exceptions to the foregoing remarks. آدمِي and مانُس *a human being*, اسامِي *a client*, خِدمتگار and نَوکر and چاکر *a servant*, کافِر *an infidel*, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فِکر *care*, جان *life*, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if اَ ه (*a*) آ (*ā*) يا (*yā*) آن (*āṅ*) يان (*yāṅ*) or اِي (*ī*), to اِي (*ī*) اِين (*īṅ*) ان (*an*) or اِن (*in*); as شہزادِي *a princess*, from شہزادہ *a prince*; بيٹِي *a daughter*, from بيٹا *a son*; پرائِي from پَرایا *foreign*; دسوِين from دسوان *tenth*; بائين from بايان *left (not right)*; دهوبِن *a washerwoman*, from دهوبِي *a washerman*; دُلھن *a bride*, from دُولها *a bridegroom*: and, if the last letter is any other vowel, or a consonant, the fe-

minine is generally formed by the addition of the above-mentioned terminations, or of آ (*ā*) نِي (*nī*) آنِي (*ānī*) ين (*yan*) or آين (*āyan*); so هرني *a doe*, from هَرَن *a deer*; نايكا the female of a نايک *leader*; مورني *a peahen*, from مور *a peacock*; مِهترانِي from مِهتر *a sweeper*; بنيايَن the wife of a بنيا *shopkeeper*; گُرُوايَن the wife of a گُرُو *religious preceptor*. With Persian words, however, نر is generally used to distinguish the male, and ماده the female; as, شير نر *a tiger*, شير ماده *a tigress*; نرگاو *a bull*, ماده گاو *a cow*: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining هٔ (*a*) to the masculines; so مَلِكه *a queen*, from مَلِک *a king*.

5. In number, most nouns may be either singular or plural. The termination هٔ (*a*) or آ (*ā*) of masculines in the nominative singular becomes اي (*e*) in the same case of the plural; except the words خُدا *God*, اُمَرا *a noble* or *nobles*, كبتا *a poet*, مُلّا *a doctor*, راجا* *a prince*, لالا *master*, بابا *father*, پتا *father*, مِيرزا *a prince*, سَودا *melancholy*, گدا *a beggar*, پيشوا *a leader*, مُصَفّا *pure*, داتا *liberal*, دانا *wise*, پيدا *produced*, والا *sublime*, آشكارا *evident*, رُسوا *disgraced*, مُهيّا *prepared*, which, with a very few more, chiefly proper names or adjectives, ending in آ (*ā*), as well as masculine nouns of all other terminations, are

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* This word is sometimes inflected; as, راجي كا or راجي or راجون كا.

the same in the nominatives of both numbers. Feminine nouns, whose singular termination is اِي (ī), assume آن (ān) for the nominative plural; and, to other feminines اين (en) is added for the same purpose. So, پِيالي *cups*, from پِياله; لڑکي *boys*, from لڑکا; لڑکِيان *girls*, from لڑکِي; کِتابين *books*, from کِتاب.*

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of آن† (ān) ها (hā) or جات (jāt) to the singular; as, ساقِيان *cupbearers*, from ساقِي; سالہا *years*, from سال; صُوبجات *provinces*, from صُوبه. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like مَوجُودات *beings*, from مَوجُوده; اخبار *news*, from خَبَر; عَناصِر *elements*, from عُنصُر; عُلَما *the learned*, from عالِم; خُطُوط *letters*, from خطّ; انبِيا *prophets*, from نبِي: and, sometimes the Indian

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* If the singular ends in *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بنِيي *traders*, from بنِيان; بھوين *eyebrows*, from بھون.

† Words ending in ه called هاي مُختَفِي change that letter to گ (*gāf*) before this plural termination; as, ماندگان (*māndagān*) from مانده (*mānda*) *tired, left*.

affix اون (oṅ) is superadded to these plurals of the Arabs; as, اَحْکامون instead of اَحْکام, from حُکْم *an order.*

6. Before postpositions, expressed or understood, masculine nouns, ending in اه (a) آ (ā) or آن (āṅ), generally convert those finals to اي (e) اي (e) or اين (eṅ) respectively, in the singular; and, if ي immediately precedes a final ا the former is usually dropped in the inflection: but, the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix اون (oṅ),* except the vocative, in which it is usually او (o): and, before these terminations, masculine nouns that have converted اه (a) or آ (ā) to اي (e), as well as all feminines, drop the nominative sign اي (e) آن (āṅ) or اين (eṅ), but other masculines remain entire. So بَندي کا *the slave's* from بَندہ, گهوڑي کو *to the horse,* پرائي from پرايا *of another,* پانْچوين سي *from the fifth,* بائين *to the left,* خُداکي واسْطي *for the sake of God,* راجاکي لِيُي *on account of the prince,* گهرمين *in the*

* In the Braj dialect, however, ن or نِ is added for this purpose; as, ديون کي ديو *God of gods;* نَينَنِ تين *from the eyes;* and, in Hindustani, such a word as پانو (pāṅw) *a foot* becomes پانون (pāṅoṅ), &c.

house, بندون مين *among the slaves,* گهوڑون پر *on horses,* داناون کي آگي *before the wise,* راجاؤن کي پاس *near princes,* گهرون کي پيچهي *behind the houses,* لڑکيون مين سي *from among the girls,* کتابون کي بابت *on the subject of books.*

¶ Words of two syllables, moreover, the first of which has any short vowel, and the second ´ (*zabar*), drop the latter when any termination beginning with a vowel is affixed ; so, برس *a year* becomes برسون, جگهه *a place* جگهون : and, on the contrary, nouns ending in ا (*ā*) unchangeable may assume ي (*y*) before the affixes of the plural ; as اَي مايو *O mothers* from ما, دوايون سي *with medicines* from دوا.

7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained : thus,

For the genitive, or relative case, کِي or کي or کا *of.*

For the dative } or final case, { کو or کي تئين &c. *to, for,* &c.
For the accusative } { کو or کي تئين &c.

For the ablative, or { initial or instrumental, } or سي or سين } or سون or ستي } *from, by, with,* &c.
{ locative, { پر or په *on, at.* مين *in, among.*

Of these postpositions کا alone varies so as to agree with the noun, which denotes the issue, attribute, or appendage

of the genitive;* and, in the common construction of the language, this noun immediately follows the postposition: thus, before a masculine nominative singular كا (*kā*) is used, as بندي كا گھوڙا *the slave's horse;* before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, كي (*ke*), as بندي كي گھوڙي كو *to the slave's horse,* بندي كي گھوڙي *the slave's horses,* or بندي كي گھوڙون كو *to the slave's horses;* and, before a feminine noun in every case and number, كِي (*kī*) is adopted, so بندي كِي گھوڙي *the slave's mare,* or بندي كِي گھوڙيان *the slave's mares.*

¶ The rest of the postpositions admit not of change, and are used as راجا كو or راجا كي تئين *to the prince* or *the prince;* شہزادي سي *from the prince;* دروازي پر *at the door;* گھر مين *in the house;* اُس عرصي مين *in that space of time.* But besides the postpositions above mentioned, there are many words adapted to a similar purpose; and, as they are Hindī, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, كي (*ke*) or كِي (*kī*) before them,

* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

though in some instances كي (*ke*) may be at times omitted; as اُس پاس or اُس كي پاس *at the door,* در اُوپر or در كي اُوپر *near him,* گهوڙي آگي or گهوڙي كي آگي *before the horse:* and, two or more of the simple postpositions even do not unfrequently occur together; so, گهوڙي پر سي *from on the horse,* اُس كي تَئِين كو مارا *he beat him,* گهر مين سي *from within the house.*

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs اَي (*ai*) اي (*e*) هي (*he*) او (*o*) اجي (*ajī*) ابي (*abe*) يا (*yā*) or اري (*are*) before the noun in its inflected state, if singular and capable of inflection; but the usual termination of this case in the plural is او (*o*) as before noticed: it may likewise be expressed by هوت (*hot*) ري (*re*) or بي (*be*) subjoined to the noun; but اري (*are*) becomes اري (*arī*) and ري (*re*) becomes ري (*rī*) if used with a feminine: these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and بي (*be*) as well as ابي (*abe*) are perhaps always so applied. Thus, بيٹا or اَي بيٹي *O son!* هي سكهي *O friend!* اري رنڈي *holla servant!* اري رنڈي *O woman!* يارو or اَي يارو *O friends!**

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar

* In poetry, after the manner of the Persians, the vocative is often formed by affixing آ (*ā*); as, دلا *O heart!* ساقيا *O cupbearer!*

to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *iẓāfat* may be used; and, it is denoted, if actually written, after a consonant by ِ (*zer* or *kasr*) as in pronunciation it takes the sound of that vowel; subsequent, however, to words ending in ه (*he*) silent, called *hā-i-mukhtafī*, or in ي (*ye*), it is generally signified by ٔ (*hamza*); but, when ا (*alif*) or و (*wāo*) precedes, ي (*ye*) must be employed; so, مُشِيرِ خاصِّ شاه *privy counsellor of the king*, بَندۀ خُدا *servant of God*, هَوايِ خُوب *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article ال and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood; as, طالِبُ ٱلعِلْم *a seeker of knowledge, a student*, لِلّٰهِ ٱلرَّحمان *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with, or without, the Hindi postposition كي (*ke*) and inflect the subsequent noun, if it is capable of inflection; as, بعْد چنْد روزكي *after some days*, فِي ٱلفَور *in the instant*, بِٱللّٰه *by God*, بر عكْس *on the contrary*: and, *iẓāfat* may precede the noun though كي follow, or it may be omitted, or even both the genitive signs may be dropped; as, بغَيرِ مُرَبّي

بَغَير از كهاني *without a patron,* بِدُون خُدا or بِدُون خُدا *besides God,* بغير از كهاني
without eating.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the حالتِ نِدا or vocative be excepted, but two variations from the nominative, calling the latter فاعِل (*actor*), the genitive اضافت (*relation*), and the dative, accusative, and ablative مفعول (*acted,* or *acted upon*); yet, to conform to the practice of Europeans, the declension of substantives may be exhibited as with دانه *a grain,* a masculine ending in اَه (*a*); thus,

Singular.		Plural.	
N.	دانه *a grain.*	N.	داني *grains.*
G.	داني كا كي كِي *of a grain.*	G.	دانون كا كي كِي *of grains.*
D.	داني كو *to a grain.*	D.	دانون كو *to grains.*
Ac.	داني كو *a grain.*	Ac.	دانون كو *grains.*
V.	اَي داني *O grain!*	V.	اَي دانو *O grains!*
Ab.	داني سي *from a grain.*	Ab.	دانون سي *from grains.*

Or as بيتا *a son,* ending in آ (*ā*) subject to inflection, and of the masculine gender; thus,

N.	بيتا *a son.*	N.	بيتي *sons.*
G.	بيتي كا كي كِي *of a son.*	G	بيتون كا كي كِي *of sons.*
D.	بيتي كو *to a son.*	D.	بيتون كو *to sons.*
Ac.	بيتي كو *a son.*	Ac.	بيتون كو *sons.*

Singular.		Plural.	
V.	اَي بيٹي *O son!*	V.	اَي بيٹو *O sons!*
Ab.	بيٹي سي *from a son.*	Ab.	بيٹون سي *from sons.*

In like manner, nouns ending in آن (*ań*), that is *alif-i-mamduda* and *nun-i-ghunna*, change that termination to اين (*eń*) in the inflection of the singular and in the nominative plural, as دسوين from دسوان *tenth;* or, sometimes to اي (*e*), as بنيي from بنيان *a trader;* and they may convert it to اون (*oń*) and او (*o*), if used, in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in آ (*ā*) unchangeable and of the masculine gender; thus,

N.	دانا *a sage.*	N.	دانا *sages.*
G.	دانا کا کي کِي *of a sage.*	G.	داناؤن کا کي کِي *of sages.*
D.	دانا کو *to a sage.*	D.	داناؤن کو *to sages.*
Ac.	دانا کو *a sage.*	Ac.	داناؤن کو *sages.*
V.	اَي دانا *O sage!*	V.	اَي داناؤ *O sages!*
Ab.	دانا سي *from a sage.*	Ab.	داناؤن سي *from sages.*

And, in like manner are declined all masculine nouns ending in a consonant; as گهر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes اون (*oń*), or for the vocative او (*o*), in the other cases of the latter number.

Or, as بيٹِي *a daughter*, a feminine noun terminating in اي (*ī*); thus,

Singular		Plural.	
N.	بيٹي *a daughter.*	N.	بيٹياں *daughters.*
G.	بيٹي کا کي کِي *of a daughter.*	G.	بيٹيوں کا کي کِي *of daughters.*
D.	بيٹي کو *to a daughter.*	D.	بيٹيوں کو *to daughters.*
Ac.	بيٹي کو *a daughter.*	Ac.	بيٹيوں کو *daughters.*
V.	اَي بيٹي *O daughter!*	V.	اَي بيٹيو *O daughters!*
Ab.	بيٹي سي *from a daughter.*	Ab.	بيٹيوں سي *from daughters.*

Or, as بات *a word*, a feminine noun not terminating in اِي (*ī*) ; thus,

N.	بات *a word.*	N.	باتين *words.*
G.	بات کا کي کِي *of a word.*	G.	باتوں کا کي کِي *of words.*
D.	بات کو *to a word.*	D.	باتوں کو *to words.*
Ac.	بات کو *a word.*	Ac.	باتوں کو *words.*
V.	اَي بات *O word !*	V.	اَي باتو *O words !*
Ab.	بات سي *from a word.*	Ab.	باتوں سي *from words.*

Or, as جگَہہ *a place*, a dissyllabick feminine noun, which in the plural drops the short vowel of the second syllable ; thus,

N.	جگَہہ *a place.*	N.	جگّہين *places.*
G.	جگہہ کا کي کِي *of a place.*	G.	جگّہوں کا کي کِي *of places.*
D.	جگہہ کو *to a place.*	D.	جگّہوں کو *to places.*
Ac.	جگہہ کو *a place.*	Ac.	جگّہوں کو *places.*
V.	اَي جگَہہ *O place !*	V.	اَي جگّہو *O places !*
Ab.	جگَہہ سي *from a place.*	Ab.	جگّہوں سي *from places.*

And masculine dissyllabicks of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may be here noticed, however, that, in the Dakhanī dialect, the termination آن (*āṅ*) is frequently used for اون (*oṅ*) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آدمِيانکو from آدمِي *man*, چوران the nominative plural of چور *a thief*, چِيزان for چِيزين *things*.

11. The cardinal and aggregate numbers often take the plural affixes اون (*oṅ*) or او (*o*) whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but, this seems generally done to denote emphasis or plurality: as, سَيکڙون هزارون لاکھون شهر قَصبي بسي اَور بستي جاتي هَين *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited;* دونون or دونو *the two, both.* In like manner, and for the same reason, the nouns of time برس *a year*, مَہينا *a month*, دِن *a day*, پَہر *a watch*, frequently assume the adjunct اون (*oṅ*); as برسون گذري *years* (many) *have elapsed;* مَہينون سي *for* (many) *months* or *months ago.*

12. Adjectives admit of the same changes in their finals,

for gender, number and case, as substantives; but, if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations آن (*āṅ*) اون (*oṅ*), which they would take if used alone or after substantives; thus, گورا لڑْکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑْکا	N.	گوري لڑْکي
G.	گوري لڑْکي کا کي کِي	G.	گوري لڑْکون کا کي کِي
D.	گوري لڑْکي کو	D	گوري لڑْکون کو
Ac.	گوري لڑْکي کو	Ac.	گوري لڑْکون کو
V.	اَي گوري لڑْکي	V.	اَي گوري لڑْکو
Ab.	گوري لڑْکي سي	Ab.	گوري لڑْکون سي

Or گورِي لڑْکِي *a fair girl*, as

N.	گورِي لڑْکِي	N.	گورِي لڑْکِيان
G.	گورِي لڑْکِي کا کي کِي	G.	گورِي لڑْکِيون کا کي کِي
D.	گورِي لڑْکِي کو	D.	گورِي لڑْکِيون کو
Ac.	گورِي لڑْکِي کو	Ac.	گورِي لڑْکِيون کو
V.	اَي گورِي لڑْکِي	V.	اَي گورِي لڑْکِيو
Ab.	گورِي لڑْکِي سي	Ab.	گورِي لڑْکِيون سي

¶ And, we may add, گورا or گورِي *fair*, گورون سي or گورِيون سي *from the fair*, لڑْکِي گورِي *a fair girl*, لڑْکِيان گورِيان or گورِيان لڑْکِيان *fair girls*, راتين بڑِيان *tedious nights*, کوشِشين بَہُتيرِي *many endea-*

vours, لڑکیون گورِیون سي or گورِیون لڑکیون سي *from fair girls*, لڑکا گورا *a fair boy*, لڑکي گورون کو *to fair boys*. These examples are intended to shew that the adjective may be used alone, or after its substantive as well as before it; and that, when a feminine noun and its adjective come together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix اون (*oṅ*) or او (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھي بار *the fourth time*, تيسري دروازي پر *at the third door*, پانچوان بيٹا *the fifth son*, چھٹوين بيٹي سي *from the sixth son*, بارِوين بيٹي *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wāṅ*) وين (*weṅ*) or وين (*wīṅ*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but, چھ *six* makes چھٹوان or چھٹھان or چھٹھا *sixth*, as اگاره *eleven* often becomes گيارھوان *eleventh*; and the termination اه (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, باروان or بارھان or بارھوان from باره *twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions سي *from, than,* مين *among,* مين سي *from among,* كا *of,* used with the object to which comparison is made; or, by prefixing such words as بَہُت *much,* بڑا *great,* زِيادہ or اَور *more,* نِہايَت or نِپٹ or اَتي *extremely,* حدّ (for ازحدّ) *beyond bounds, excessively,* بسا *most, very;* a mere repetition of the positive, however, is frequently adopted for this purpose: so, اچّها اچها *better* or *very good;* اچّها سي اچّهي *good from the good, better* or *best;* يِہہ اُن مين نِپٹ هوشّيار هَي *this is most intelligent among them;* يِہہ سب كا بڑا هَي or يِہہ سب سي بڑا هَي *this is the greatest;* نِہايَت بُري جگہہ *a very bad place.* Persian comparatives, too, ending in تر (*tar*) and ترين (*tarīn*) are occasionally introduced; as, بِہْتر *better,* بِہْترِين *best,* from بِہ *good:* and, the Arabic forms, like اظْلم *more unjust,* ظلّام *most unjust,* from ظالِم *unjust,* may occur, but are still less common.

15. The adjunct of similitude سا *like,* must, for the same reason as most adjectives ending in آ (*ā*), change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition كا may be used before it, especially when similar parts or attributes

of different persons or things are compared; but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference: so, جِس کا مُکھ چندرما سا بال گھٹا سي آنکھین مِرگ کِي سِي *whose face* (*is*) *like the moon; hair, like the clouds; eyes, like the deer's;* پہاڑ سِي راتین *mountain-like nights*, or, *tedious nights of sorrow;* مُجھ سِي اچھِي لڑکِي *a good girl like me;* لڑکي سي لڑکِي *a boy-like girl;* تھوڑِي سِي شراب *a little wine;* کالا سا گھوڑا *a blackish horse;* کالي سي گھوڑي پر *on a blackish horse;* کالِي سِي گھوڑِیان *blackish mares;* کالي سي گھوڑون سي *from blackish horses;* اَیسا for اِس سا *like this;* وَیسا for اُس سا *like that;* and, upon the same principle, کَیسا and جَیسا and تَیسا for کِس سا *like what?* جِس سا *like which,* تِس سا *like that.*

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity; as, اُن دونون مین بہُت سِي پریت ہُوئي *much love*, or *very much love, existed between those two;* یِہہ تو تھوڑِي سِي بات ہَي *this is indeed a very little matter:* and, when joined to pronouns in their uninflected state, it has a discriminative meaning; so, کَونسا *which? what? what sort of?* جَونسا *whichever,* تَونسا *that,* کوئِي سا *some one, certain, somebody.*

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns; the declensions, therefore, of those in which such difference occurs will be here separately exhibited.

First Person.

Singular.		Plural.	
N.	مَین *I.*	N.	هم *we.*
G.	میرا میری میرِي *mine, of me.*	G.	همارا هماري همارِي *our, of us.*
D.	مُجھکو or مُجھي *to me.*	D.	هم کو or همین *to us.*
Ac.	مُجھ کو or مُجھي *me.*	Ac.	هم کو or همین *us.*
Ab.	مُجھ سي *from me.*	Ab.	هم سي *from us.*

Second Person.

N.	تُو or تَین *thou.*	N.	تُم *ye.*
G.	تیرا تیري تیرِي *thine, of thee.*	G.	تُمھارا تُمھاري تُمھارِي *your, of you.*
D.	تُجھ کو or تُجھی *to thee.*	D.	تُم کو or تُمھین *to you.*
Ac.	تُجھ کو or تُجھي *thee.*	Ac.	تُم کو or تُمھین *you.*
V.	اَي تُو *O thou!*	V.	اَي تُم *O you!*
Ab.	تُجھ سي *from thee.*	Ab.	تُم سي *from you.*

Third Person.

Singular.		Plural.	
N.	وہ *he, she, it.*	N.	وي *they.*
G.	اُس کا کي کِي* *of him, &c.*	G.	اُن کا کي کِي† *of them.*
D.	اُس کو or اُسي *to him, &c.*	D.	اُن کو or اُنھين *to them.*
Ac.	اُس کو or اُسي *him, &c.*	Ac.	اُن کو or اُنھين *them.*
Ab.	اُس سي *from him.*	Ab.	اُن سي *from them.*

And the same word is declined in like manner when used demonstratively; as, وہ *that:* in opposition to which is adopted يہ *this* (person or thing), declined as follows,

N.	يہ *this.*	N.	يي *these.*
G.	اِس کا کي کِي *of this.*	G.	اِن کا کي کِي *of these.*
D.	اِس کو or اِسي *to this.*	D.	اِن کو or اِنھين *to these.*
Ac.	اِس کو or اِسي *this.*	Ac.	اِن کو or اِنھين *these.*
Ab.	اِس سي *from this.*	Ab.	اِن سي *from these.*

The common or reflective Pronoun.

Singular and Plural.

N	آپ	*self, myself, thyself,* &c.
G.	آپ کا کي کِي or اپنا اپني اپِني	*of myself,* &c. *my own,* &c.
D.	آپ کو or اپني کو	*to myself,* &c.

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* Or وِسکا &c. } though these forms of declension rather belong to another dialect, and are not very common.

† Or وِنکا or وِنھون کا &c. }

Singular and Plural.

Ac. اپنّي كو or آپ كو *myself*, &c.

Ab. اپنّي سي or آپ سي *from myself*, &c.

This pronoun is applicable to all the three persons; but, it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence; consequently, by it are for the most part expressed the English *myself*, *thyself*, *himself*, *herself*, *itself*, *ourselves*, &c.; as well as *my own*, *thy own*, *his own*, *her own*, *our own*, &c., which the genitive case denotes: آپَس moreover, is frequently adopted in a plural sense before postpositions; so, آپَس مين *among themselves*, &c.

The Interrogative.

Singular.	Plural.
N. كَون *who? which? what?*	N. كَون *who? which? what?*
G. كِس كا كي كِي *of whom?* &c.	G. كِن كا كي كِي *whose?* &c.
D. كِسي or كِس كو *to whom?* &c.	D. كِنّهين or كِن كو *to whom?* &c.
Ac. كِسي or كِس كو *whom?* &c.	Ac. كِنّهين or كِن كو *whom?* &c.
Ab. كِس سي *from whom?* &c.	Ab. كِن سي *from whom?*

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, كَون *who?* كِس چيز كو *to which*, or *what*, *thing?* but

in an absolute sense, not applied to persons, کيا is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کيا چيز *what thing?* This pronoun may be thus declined,

Singular and Plural.

N. and Ac.	کيا	*what?*
G.	کاهي کا کي کِي	*of what?*
D.	کاهي کو	*to* or *for what?*
Ab.	کاهي سي	*from what?*

The Relative and Correlative.

Singular.	Plural.
N. جون or جو *who, which, what.*	N. جون or جو *who, which, what.*
G. جِس کا کي کِي *of whom,&c.*	G. جِن کا کي کِي *of whom,&c.*
D جِسي or جِس کو *to whom,&c.*	D جِنهين or جِن کو *to whom,&c.*
Ac. جِسي or جِس کو *whom, &c.*	Ac. جِنهين or جِن کو *whom, &c.*
Ab. جِس سي *from whom, &c.*	Ab. جِن سي *from whom, &c.*

In correspondence to which is generally used the correlative, تون or سو *that, he, she, it, they*, &c. declined thus,

N. تون or سو *that, he,&c.*	N. تون or سو *those* or *they.*
G. تِس کا کي کِي *of that, &c.*	G. تِن کا کي کِي *of those, &c.*
D. تِسي or تِس کو *to that, &c.*	D. تِنهين or تِن کو *to those, &c.*

Singular.		Plural.	
Ac. تسي or تس كو	*that, him,* &c.	Ac. تنهين or تن كو	*those,* &c.
Ab. تس سي	*from that,* &c.	Ab. تن سي	*from those,* &c.

Indefinites.

N.	كوئي	- - -	*a, an, any, some.*	N.	كچهه	- - -	*some, a little, a few.*
G.	كسي كا كي كي	*of*		G.	كسو كا كي كي	*of*	
D.	كسي كو	*to*		D.	كسو كو	*to*	
Ac.	كسي كو	- - -		Ac.	كسو كو	- - -	
Ab.	كسي سي	*from*		Ab.	كسو سي	*from*	

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become كنهين كنهون before postpositions, or, dropping the aspirate and nasal, كني كنو.

17. The pronouns, for the most part, as exhibited above, have a singular termination اي (*e*) and a plural one اين (*eṅ*) which like the postposition كو may convey the meaning of either a dative or an accusative case. To هم تم أن إن كن جن تن the plural sign اون (*oṅ*) may still be subjoined; but, this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and, the finals of تم أن إن كن جن تن may be aspirated, when used with, or without, the affix

تمھون سي or تمھ سي or تم سي *to us*; همون کو or هم کو ,so *: اون *from you*; انھ لوگون مين or اُن *among those people*; but, انھون لوگون مين would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations را *(rā)* نا *(nā)* must, like the postposition کا be made to agree with the subsequent nouns, or those to which they relate; as, ميري گھر کي پاس *near my house*, تيري ما *thy mother*, اپني دروازي پر *at his own door*, اپني آنکھون سي *with his own eyes*; when, however, any word intervenes between the pronoun and postposition, مجھ and تجھ as well as هم and تم are then used with کا instead of the genitive forms; as, مجھ غريب کا *of poor me*. کون and کوئي and کچھ may, also, remain uninflected when separated from any postposition; so, کون صاحب کا آدمي هي *what gentleman's man is it?* کوئي دن کو مين چلا جاونگا *I shall depart on some day*; کچھ چيز مين *in some thing*. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine, genitive: so, مجھ پر *on me*, اُس مين *in that*, ميري پاس *near me*, تيري طرح *in*

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* The word سب *all*, becomes in like manner سبھون for the objective cases of the plural.

thy manner, اپني خاطر *for one's own sake*. By the poets, moreover, occasionally مجهه and تجهه are adopted in a possessive sense, instead of the regular genitives; as, مجهه دل *my heart*, تجهه عشق *thy love*, مجهه پاس *at the side of me*, *near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, جو كوئي *whoever*, جو كچهه *whatever*, جس كسي كا *of whomever*, جس جس كا *of whichever*, جس تس *whatever*, كس كس *which?* كچهه كچهه (expressive of *many*, *various*), كچهه نه كچهه *somewhat*, *something or other*.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term فعل (*action*) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or *The Root.*

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles and the tenses; it is, also, a common verbal noun; thus, مار signifies *beat* or *a beating;* بول *speak* or *speech;* چاه *desire,* either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding نا (*nā*) ني (*ne*) نِي (*nī*) نِين (*nīṅ*) or نِيان (*niyāṅ*) to the root.* The termination ني (*ne*) is used with certain verbs or with postpositions; نِي (*nī*) نِين (*nīṅ*) or نِيان (*niyāṅ*) when a feminine noun, singular or plural, is the object of the verb; and, نا in all other cases. So مارْنا *to beat* or *a beating,* مارْني پر *on beating,* or, *about to beat,* مارْني لگا *he was applied to beating,* or, *he began to beat,* ايک زبان بولْني *to speak a language,* راه بتاني *to point out the way.* This form of the verb is, moreover, in constant use as a noun of action or a gerund; thus, پِيني کو *for drinking,* کهاني کي لِيۓ *for the sake of eating.*

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* Sometimes the Sanskrit verbal noun formed by the addition of ن (*an*) to the root, is used as an infinitive; and is, apparently, the prototype of these forms; so, کرن *a doing, to do, to make.*

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed; and, the past participle is formed by subjoining to the root آ ($\bar{a}$) اي (e) اِي ($\bar{\imath}$) اِين ($\bar{\imath}n$) or اِيان ($iy\bar{a}n$) according to the gender and number of the governing noun: as, for a masculine noun, in the singular بولا and in the plural بولي; for a feminine noun, in the singular بولِي and in the plural بولِين or بولِيان *spoken*, from بول.

¶ If the root, however, ends in آ ($\bar{a}$) or او (o) the letter ي is inserted before a subsequent آ ($\bar{a}$); but, it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حرفِ علّت or long vowel: thus, from لا *bring* come لايا ($l\bar{a}y\bar{a}$), لايي ($l\bar{a}ye$) or لائي ($l\bar{a}'e$), لايِي ($l\bar{a}y\bar{\imath}$) or لائِي ($l\bar{a}'\bar{\imath}$), &c. *brought;* from بو *sow*, بويا ($boy\bar{a}$), بويي ($boye$) or بوئي ($bo'e$), بويِي ($boy\bar{\imath}$) or بوئِي ($bo'\bar{\imath}$), &c. *sown*. And when in certain verbs اِي ($\bar{\imath}$) would be regularly followed by an affix consisting of, or beginning with, اِي ($\bar{\imath}$), to form the feminine of this participle, one of these long vowels is usually dropped; so, دِي or دِين or دِيان from دِيا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (´) followed immediately by a consonant in the

final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نِکْلا from نِکَل *issue;* سمجْھا from سَمَجھ *understand.* The very few exceptions to these rules are گیا* *gone*, from جا ; کِیا* *done, made*, from کر ; هُوا *been, become*, from هو ; مُوا* *dead*, from مر ; دِیا *given*, from دي ; and, لِیا *taken*, from لي. To this form of the verb, moreover, when used as a mere participle or substantively, هُوا *become*, is frequently affixed ; as مارا هُوا *become beaten* or *the beaten* or *the slain;* دِیا هُوا *given, the gift.*

The Present Participle.

23. The present participle is obtained by the addition of تا (*tā*) تي (*te*) تي (*tī*) تِین (*tīñ*) or تِیان (*tiyāñ*) to the root: thus, with a masculine noun, in the singular, مارْتا and, in the plural مارْتي ; with a feminine noun, in the singular مارْتي and, in the plural مارْتِین or مارْتِیان *striking* from مار. To this participle, when not constructed with an auxiliary verb, هُوا *become* may be subjoined in like manner as to the past; so, بولْتا هُوا *speaking;* هنْسْتا هُوا *laughing;* سوتا هُوا *the sleeping* or *fallen asleep.*

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* The regular forms are, however, sometimes adopted ; but, most especially جایا and مرا when in composition with کرْنا as will be explained at paragraph 30; and کرا in other situations, though but very rarely.

The Past Conjunctive Participle.

24. But a very useful participle, in this language, is either the same in form as the root of the verb, or is had by affixing اي (*e*) * كي (*ke*) كر (*kar*) كركي (*karke*) or كركر (*karkar*) to the root; so, ديكهه or ديكهي or ديكهكي or ديكهكر or ديكهكركي or ديكهكركر *having seen*, from ديكهنا *to see:* and from آنا *to come* آن or آنكي &c. as well as the regular forms آ or آكي &c. *having come.*

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed ماضي معطوف عليه *past conjunctive:* from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension.*

The Past Tenses.

25. The past indefinite tense is the same in form as the simple past participle before explained; so مَين بولا *I* (*a male*) *spoke*, اُس ني مارا † *he* or *she struck*, هم بولِين *we* (*females*) *spoke*, اُن ني مارا † *they* (*males* or *females*) *struck:* and, by the

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* With the termination اي (*e*), however, roots generally become the same in form as the inflected past participle masculine singular; so, from هو، كر، دي، لي are هوُئي، كِئي، دِئي، لِئي.

† The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the

addition of the auxiliary verbs, called رَوابِطِ زماني *temporal bonds* or *restrictions*, various definitions of the past may be expressed: thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle; as, مَين بولا تها *I had spoken*, مَين ني مارا تها † *I had struck*; a past definite or past present, by adding the auxiliary present to the past participle; as تُو بولا هَي *thou hast spoken*, تُو ني مارا هَي †

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learner, not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle ني immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection; but, the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case: when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, اُس ني دو تماچي ماري *he struck two blows*, جب مَين ني يِهہ بات سُني *when I heard this speech*, اُس ني اپْني بيِٹي كو مارا *he struck his own daughter*, or اُس ني اپْني بيِٹي مارِي رنْڈِيون ني مردون كو مارا *the women beat the men*, or رنْڈِيون ني مرْد ماري راجا ني پوُچْها كِه تُو ني وُہ پهل كيا كِيا *the prince asked, "what hast thou done with that fruit?"* مَين ني دو مرْد ماري هَين *I have beaten two men*, تُم ني مارا تها *ye had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this ني ने like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāttas,

thou hast struck: a past future, by the application of the auxiliary future to the past participle; as, وہ بولا هووي or هوگا *he may, shall* or *will have spoken,* or *he might, should* or *would speak,* اُس ني مارا هوئي or هوگا † *he* or *she may, shall* or *will, have struck,* or *might, should* or *would strike:* and a past conditional or optative, by the addition of the present indefinite of the verb هو *be, become,* to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence; as اگر مَین بولا هوتا *if I had spoken,* كاش اُس ني مارا هوتا † *would to God he had struck.*

Sikhs, Braj, &c. deduced apparently from the णा or ना which is the sign of the like case in Sanskrit, is in fact a casual termination and should generally be translated by the English word "by," as pointing out the agent *by* whom any thing has been done. The singularity in the use of ني here noticed, considered to be a mere expletive without meaning, will then no longer exist; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common in the Sanskrit, as well as in the Mahārātta, Panjābī, Braj and other Indian dialects, with the same casual sign and under similar circumstances: and nothing contrary to the general rules of grammar will be found in sentences where ني occurs, if this notion of it be adopted; as, the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

¶ When, however, two or more words come together, each of which might take the nasal termination ں (*ṅ*) or آں (*āṅ*) denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, وي ماري گئي هوينگين *they (females) may have been struck.*

The Present Tenses.

26. The present indefinite tense is the same in form as the present participle; so, مين مارتا *I strike*, وه بولتي *she speaks*, هم گاتي *we sing*, تم آتين *ye (females) come*, وي جاتين *they (females) go*: the imperfect or present past tense is obtained by adding the auxiliary past to the present participle; as مين مارتا تها *I was striking*: the present definite or present present, by the addition of the auxiliary present to the present participle; as تو بولتا هي *thou art speaking*: and, the present future, by subjoining the auxiliary future to the present participle; as وه گاتي هووي or وه گاتي هوگي *she may, shall* or *will be singing*.

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, اگر مين زبان بول سكتا تو خوشي سي بولتا *if I could speak the language then I would with pleasure speak*; كسو سي عشق نكرتا تو تو بهلا كرتا *(if) thou hadst not made love to any one then (thou) wouldst have done well.* And when several

plural feminines, which would regularly end in اين (*īṅ*) or ايان (*iyāṅ*) meet together, the numerical sign ن (*ṅ*) or آن (*āṅ*) may be omitted in all such words but the last; as, وي گاتي هوينگين *they* (*females*) *may be singing.*

Future Tenses.

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second and third persons singular, اون (*ūṅ*) اي (*e*) اي (*e*) and for the plural, in the same order

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* This form of the verb has, also, the use of what is called the subjunctive mood in European languages; being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt or contingency to the preceding one; so Saudā says,

" ارادہ تھا کہ وھان جاکر مرین ھم " نچاھي گر خدا تو کیا کرین ھم "

It was (*our*) *wish that we should go and die there;* (*but*) *if God wills not, then what can we do?* And, it is sometimes called the مضارع on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

" جز جوھري کیا جاني کوئي قدر جواھر "

" سمجھي ھي سخن رس ھي سخن میري زبان کا "

Does any but the jeweller know the value of jewels? The skilful in language only comprehends the language of my tongue: in the latter hemistick of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

of the persons اين (*eṅ*) او (*o*) اين (*eṅ*); so, from چاه *love*, come مين چاهون تو چاهي وه چاهي هم چاهين تم چاهو وي چاهين *I*, *thou*, *he*, *we*, *ye*, *they*, *may*, *shall* or *will love:* and, in an indicative or more absolute sense, the Future indefinite is obtained by adding گا (*gā*) گي (*ge*) گي (*gī*) گين (*gīṅ*) or گيان (*giyāṅ*), agreeable to the gender and number of the governing noun, with the above-mentioned affixes, to the root; as, مين بولونگا *I shall speak*, وه بوليگي *she shall speak*, هم بولينگي *we* (*males* or *females*) *shall speak*. or بولينگين

¶ To such roots, however, as end in آ (*ā*) او (*o*) اي (*e*) or اِي (*ī*) the letter و may be optionally affixed, or not, before every future termination beginning with اي (*e*); so, from آ *come*, may be formed آوي and آوين as well as آويگا and آوينگي &c.; and, on the contrary, certain verbs whose roots end in اي (*e*) or او (*o*) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes; as هونگا هوگا هونگي هوگي and هون or هوئي from هو *be*; دونگا ديگا دينگي دوگي and دي دين or دون ديي from دي *give*. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ḥa* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded; so, گذريگا from گذر *pass*, چمکيگا from چمک *glitter*.*

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* The past future and present future have been already described under the *Past* and *Present tenses*.

The Imperative.

The imperative for the second person singular is the mere root of the verb; and, for the other persons, it is the same as the future indefinite or aorist before described; so, حُکّم کرُون *let me order*, لا *bring (thou)*, لاؤ *bring (ye)*, مت دو *give not*, مُہَیّا کرین *let them make ready*.

Respectful or precative forms of the Future and Imperative.

28. But, respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb اِيي (*iye*) or اِيو (*iyo*); or, if the root ends in اِي (*ī*) or او (*o*), most commonly جي (*je*) جِيي (*jiye*) جو (*jo*) or جِيو (*jiyo*): the termination اِيي or جي or جِيي however, is generally used with حضرت صاحِب آپ or some other like term of respect, expressed or understood, by way of honour to the person addressed; and, it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst اِيو or جو or جِيو is used with both the second and third persons of either number, in a precative or future meaning, and in either a good or bad sense, as the context may denote: so, يِہ پھل آپ لِيجِيي اَور مُجھّي کُچّھ لچھمي دِيجِيي *be pleased, sir, to take this fruit and to give me some wealth*; جو مر جاِئِيي تو سنّسار کي دُکّھ سي چھوٹِيي *when we die then we escape from the*

trouble of the world; آزما لیجیو *pray take a trial;* میرا یار سلامت رهیو *may my friend remain in safety;* خوش رهیو *may you be happy;* مر جائیو *may you die;* چاهیي *we should desire.* Before these terminations the roots هو کر * دي لي usually become هُو کِي دِي لِي : and to the respectful form in ایي &c., the future sign گا is in some instances subjoined; as, آپ رهیيگا *you, sir, will be pleased to remain,* or آپ لیجییگا *you, sir, will be pleased to take.*

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of آ ($\bar{a}$) or وا ($w\bar{a}$) and sometimes او (o) to the root; but, when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them; so, جلانا *to burn* (transitively), جلْوانا *to cause to be burnt,* from جلْنا *to burn* (intransitively); بُلانا *to call,* بُلْوانا *to cause to be called,* from بولْنا *to speak;* ڈُبونا *to drown* from ڈُوبْنا *to be drowned;* بهِگونا *to wet, to steep,* from بهِیگْنا *to be wet:* and, if the primitive root ends in آ ($\bar{a}$) ای ($\bar{\imath}$) اي (e) or او (o), the letter ل is to be inserted before the causal signs, and the vowel of the root is shortened; so, کهِلانا and کهِلْوانا *to feed* or *cause to eat* from کهانا *to eat,* پِلانا and پِلْوانا *to give* or *cause to*

* کرِيي and کرِيو occur, though but very rarely.

drink from پینا *to drink*, دلانا and دِلْوانا *to cause to give* from دینا *to give*, دھُلانا and دھُلْوانا *to cause to wash* from دھونا *to wash*. In other cases, the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root; as, گھولْنا *to dissolve* (transitively) from گھُلْنا *to be dissolved*, کاٹْنا *to cut* from کٹْنا *to be cut*, چھیدْنا *to bore* from چھِدْنا *to be bored*, جوڑْنا *to join* from جُڑْنا *to be joined*, نِکالْنا *to make to issue* from نِکلْنا *to issue*: yet, when the causal وا is affixed, the short vowel of the primitive remains; as, گھُلْوانا *to cause to be dissolved*, کٹْوانا *to cause to be cut*, نِکلْوانا *to cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with ه, either آ or لا, as before described, or very rarely آل (*āl*), may be added to form the causal; as, دکھانا or دِکھلانا *to shew* from دیکھنا *to see*, سِکھانا or سِکھلانا *to teach* from سیکھنا *to learn*, بِٹھانا or بِٹھلانا or بَیٹھالْنا *to seat* from بَیٹھنا *to sit*: on a principle too, similar to what is here or before mentioned, are formed نہلانا *to cause to bathe*, and نہلْوانا *to cause to be bathed*, from نہانا *to bathe*, as well as پَیٹھالْنا *to thrust in* from پَیٹھنا *to enter*; the vowel of the original, if long, being usually shortened before آ or لا but not before آل. And, a very small number of causal verbs may seem irregularly formed; as, بیچنا *to sell* from بِکنا *to be sold*, چھوڑْنا *to let go* from چھُٹْنا *to be let go*, پھوڑْنا and

پهاڑنا *to break* or *burst* from پهوٹنا and پهٹنا *to be broken*, توڑنا *to break* from ٹوٹنا *to be broken*, نبیڑنا *to finish* from نبڑنا *to be ended;* but, these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ٹ and ڑ of most of these examples being alike the representative of the same Nāgarī letter ट. With dissyllabick roots, too, the short vowel of the last syllable, if *fat'ḥa*, is dropped when آ (*ā*), but not when وا (*wā*) is affixed; so, سمجهانا *to inform*, from سمجهنا *to understand*, چمکانا *to make to glitter* from چمکنا *to glitter*, سرکانا *to move* and سرکوانا *to cause to be moved* from سرکنا *to be moved*, بهلانا *to amuse* from بهلنا *to be amused.*

Compound Verbs.

30. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective; as, غوطه مارنا *to dive*, گالي دينا *to abuse*, مول لينا *to purchase*, چهوٹا کرنا *to diminish.*

2dly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning; so, مار ڈالنا *to kill downright*, کها جانا *to eat up*, ڈال دينا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break to pieces*, بول اٹهنا *to speak out*, آجانا *to come suddenly.*

3dly. Potentials, formed by adding سكنا *to be able*, regularly conjugated, to the mere root of another verb; as, چل سكنا *to be able to walk*.

4thly. Completives, formed by adding چكنا *to be finished*, regularly conjugated, to the mere root of another verb; as, پي چكنا *to have done drinking*, كها چكنا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لگنا *to come in contact*, *to be applied*, regularly conjugated, to the inflected infinitive of a verb; as, سيكهني لگنا *to begin to learn*, پڑهني لگنا *to begin to read:* and sometimes لگنا precedes in position; as لگا جاني *he began to go*.

6thly. Permissives, formed by adding دينا *to give*, *to let*, regularly conjugated, to the inflected infinitive of a verb; as جاني دينا *to permit to go*, آني دينا *to let come*.

7thly. Acquisitives, formed by adding پانا *to get*, *to acquire*, regularly conjugated, to the inflected infinitive of a verb; as, آني پانا *to be allowed to come*, جاني پانا *to be allowed to go*.

8thly. Desideratives, Requisitives and Proximatives, formed by adding چاهنا *to desire*, *to require*, *to need*, regularly conjugated, to the past participle of a verb, which remains unchanged in the form of the masculine singular whatever the gender and number of the governing noun may be; so, مرا چاها or مرا چاهي *he* or *she wished to die*, or

was about to die ; جايا چاهتا هَي or جايا چاهتي هَي *he* or *she wishes to go,* or *is about to go ;* لكها چاهنا *to wish to write, to be about to write :** and when used in this construction, the regular past forms مرا and جايا are preferred to the more common, though irregular, مُوا and گيا as exemplified above.

9thly. Frequentatives, obtained by adding كرنا *to do, to make,* in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, جايا كرنا *to be in the habit of going,* آيا كرنا *to make a practice of coming,* چوكي دِيا كرتا *he makes a practice of guarding.* In this compound, too, جايا is adopted and not گيا.

10thly. Continuatives, formed by adding جانا *to go* or رَهنا *to remain,* regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, جاتا رَها *he continued going, he went entirely away,* روتي جاتي هَي *she continues weeping,* پڑهتي جاتي هَين or پڑهتي رَهتي هَين *they* (*males*) *continue reading.*

11thly. Statisticals, formed by adding a verb, regularly

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before چاهنا ; as, تُو جهان جاني چاهيگا *wherever thou shalt wish to go.*

conjugated, to a present participle used invariably in the form of the inflected masculine singular; as, گاتي آتي هَي *she comes (in the state of one) singing,* روتي دَوڑتا هي *he runs (in the state of one) weeping.*

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as بولنا چالنا *to converse,* ديکهنا بهالنا *to see.*

Derivative Verbs.

31. Verbs may be derived, from both substantives and adjectives, by affixing the verbal signs only in some instances; but, more frequently, by shortening the vowel of the original, if long, and inserting آ (*ā*) or ايا (*iyā*) before those signs: so, چوڑانا *to widen,* from چوڑا *wide;* لتيانا *to kick,* from لات *a kick;* گليانا *to abuse,* from گالي *abuse;* جُتيانا *to beat with* جُوتي *a slipper.*

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding, to its simple past participle, the verb جانا *to go, to be,* in such tense as may be requisite; so, مَين مارا گيا *I was struck,* مَين مارا جاتا هُون *I am struck,* مَين مارا جاؤنگا *I shall be struck;* all the parts of this compound, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles and indefinite tenses, are as follows; namely, for the

Infinitive and *Gerund*,

Singular.	Plural.
نا (*nā*) ني (*ne*) نِي (*nī*),	ني (*ne*) نِين (*nīṅ*) or نِيان (*niyāṅ*):

Past Participle and *Past Indefinite Tense*,

آ (*ā*) اي (*e*) اِي (*ī*),	اي (*e*) اِين (*īṅ*) or اِيان (*iyāṅ*):

Present Participle and *Present Indefinite Tense*,

تا (*tā*) تي (*te*) تِي (*tī*),	تي (*te*) تِين (*tīṅ*) or تِيان (*tiyāṅ*):

Past Conjunctive Participle (sing. and plur.),

the root, اي (*e*) کي (*ke*) کر (*kar*) کرکي (*karke*) or کرکر (*karkar*):

Future Indefinite or *Aorist Tense* (mas. and fem.)

اُون (*ūṅ*) اي (*e*) اي (*e*),	اين (*eṅ*) او (*o*) اين (*eṅ*):

Future Indefinite Tense (mas.),

اُونگا (*īṅgā*) ايگا (*egā*) ايگا (*egā*),	اينگي (*eṅge*) اوگي (*oge*) اينگي (*eṅge*):

Future Indefinite Tense (fem.),

اُونگي (*ūṅgī*) ايگي (*egī*) ايگي (*egī*),	اينگيان (*eṅgiyāṅ*) اوگيان (*ogiyāṅ*) اينگيان (*eṅgiyāṅ*):

Imperative,

اُون (*ūṅ*), the root, اي (*e*),	اين (*eṅ*) او (*o*) اين (*eṅ*):

Respectful Future and Imperative.

Singular.	Plural.
اِيو (*iyo*),	اِيي (*iye*) اِييگا (*iyegā*) or اِيو (*iyo*).

And the auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

تها	مَين *I was.* تُو *thou wast.* وُه *he was.*	تهي	هم *we were.* تُم *ye were.* وي *they were.*

*Present.**

مَين هُون *I am.*	هم هَين *we are.*
تُو هَي *thou art.*	تُم هو *ye are.*
وُه هَي *he is.*	وي هَين *they are.*

Future.

مَين هووُن or هون *I* تُو هووي or هوئي or هو *thou* وُه هووي or هوئي or هو *he*	*may, shall, &c. be.*	هم هووين or هوئِين or هون *we* تُم هوُو or هو *ye* وي هووين or هوئِين or هون *they*	*may, shall, &c. be.*

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* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst, the regular combination of هو *be, become,* to which root these auxiliaries are in common referred, generally imports transition or change from one state to another.

Or,

Singular.		Plural.	
I مَین هوونگا or ہُونگا	*shall, will, &c. be.*	we هم هووینگي or هوینگي or هونگي	*shall, will, &c. be.*
thou تُو هوویگا or هویگا or هوگا		ye تُم هووگي or هوگي	
he وُہ هوویگا or هویگا or هوگا		they وي هووینگي or هوینگي or هونگي	

Conditional or *Optative.*

مَین هوتا *I become.*	هم هوتي *we become.*
تُو هوتا *thou becomest.*	تُم هوتي *ye become.*
وُہ هوتا *he becomes.*	وي هوتي *they become.*

Of these auxiliaries, however, such, whose singular final is آ (*ā*), are applicable, as above described, to the masculine gender only; but, for the feminine gender, that termination آ (*ā*) must be changed to اِي (*ī*) in the singular, and to اِین (*īn*) or اِیان (*iyāi*) in the plural.

To form the passive voice of a verb, جانا *to go* is used as an auxiliary; and, it is conjugated as follows, for the masculine gender.

Imperative for the second person singular, or *The Root.*

جا *go.*

Infinitive and *Gerund.*

جاني or جانا *to go, going.*

Past Participle.

گیا هُوا or گیا *gone.*	گَیي هُوي or گَیي *gone.*

Present Participle.

Singular.	Plural.
جاتا ہُوا or جاتا *going.*	جاتي ہُوئي or جاتي *going.*

Past Conjunctive Participle.

Singular and Plural.

جاکرکر or جا جائي جاکي جاکر جاکرکي *having gone.*

Past Indefinite Tense.

Singular.		Plural.	
گيا	مَين *I went.*	گَئي	ہم *we went.*
	تُو *thou wentest.*		تُم *ye went.*
	وُہ *he went.*		وي *they went.*

Pluperfect or *Past Past Tense.*

Singular.		Plural.	
گيا تھا	مَين *I was gone.*	گَئي تھي	ہم *we were gone.*
	تُو *thou wast gone.*		تُم *ye were gone.*
	وُہ *he was gone.*		وي *they were gone.*

Past Definite or *Past Present Tense.*

Singular.	Plural.
مَين گيا ہُون *I am gone.*	ہم گَئي ہَين *we are gone.*
تُو گيا ہَي *thou art gone.*	تُم گَئي ہو *ye are gone.*
وُہ گيا ہَي *he is gone.*	وي گَئي ہَين *they are gone.*

Past Future Tense.

Singular.		Plural.	
I مَين گيا ہوؤن	*may, shall,* or *will have gone, &c.* or *might, &c. go.*	*we* ہم گَئي ہووين	*may, shall,* or *will have gone, &c.* or *might, &c. go.*
thou تُو گيا ہووي		*ye* تُم گَئي ہوؤ	
he وُہ گيا ہووي		*they* وي گَئي ہووين	

Or,

Singular.		Plural.	
مَین گیا هوونگا *I*	*shall, will,* or *may have gone; or might,* &c. *go.*	هم گَئي هووينگي *we*	*shall, will,* or *may have gone; or might,* &c. *go.*
تُو گیا هوويگا *thou*		تُم گَئي هووگي *ye*	
وُه گیا هوويگا *he*		وي گَئي هووينگي *they*	

Past Conditional or *Optative Tense.*

	مَین		*If, would to God, I,* &c. *had gone;* or, *then I,* &c. *should have gone,* &c.		هم		*If, would to God, we* &c. *had gone;* or, *then we,* &c. *should have gone,* &c.
گیا هوتا	تُو	اگر جو کاش or تو		گَئي هوتي	تُم	اگر جو کاش or تو	
	وُه				وي		

Present Indefinite Tense.

	مَین *I go.*		هم *we go.*
جاتا *	تُو *thou goest.*	جاتي *	تُم *ye go.*
	وُه *he goes.*		وي *they go.*

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* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the conditional or optative; but, it may be still equally well understood as the simple present.

Imperfect or *Present Past Tense.*

Singular.		Plural.	
جاتا تها	مَين *I was going.*	جاتي تهي	هم *we were going.*
	تُو *thou wast going.*		تُم *ye were going.*
	وُہ *he was going.*		وي *they were going.*

Present Definite or *Present Present Tense.*

مَين جاتا هُون *I am going.*	هم جاتي هَين *we are going.*
تُو جاتا هَي *thou art going.*	تُم جاتي هو *ye are going.*
وُہ جاتا هَي *he is going.*	وي جاتي هَين *they are going.*

Present Future Tense.

مَين جاتا هوُون *I*	*may, shall,*	هم جاتي هووين *we*	*may, shall,*
تُو جاتا هووي *thou*	or *will be*	تُم جاتي هوُو *ye*	or *will be*
وُہ جاتا هووي *he*	*going.*	وي جاتي هووين *they*	*going.*

Or,

مَين جاتا هوُونگا *I*	*shall, will,*	هم جاتي هووينگي *we*	*shall, will,*
تُو جاتا هوويگا *thou*	or *may*	تُم جاتي هووگي *ye*	or *may*
وُہ جاتا هوويگا *he*	*be going.*	وي جاتي هووينگي *they*	*be going.*

Future Indefinite or *Aorist Tense.*

مَين جاوُن *I*	*may, shall,*	هم جاوين *we*	*may, shall,*
تُو جاوي *thou*	or *will go;*	تُم جاوُ *ye*	or *will go;*
وُہ حاوي *he*	or *go*, &c.	وي جاوين *they*	or, *go*, &c.

Future Indefinite Tense.

Singular.		Plural.	
میں جاؤنگا *I*	*shall, will,*	ہم جاوينگي *we*	*shall, will,*
تو جاويگا *thou*	or *may*	تم جاؤگي *ye*	or *may*
وہ جاويگا *he*	*go.*	وي جاوينگي *they*	*go.*

Imperative.

میں جاؤں *let me go.*	ہم جاويں *let us go.*
تو جا *go thou.*	تم جاؤ *go ye.*
وہ جاوي *let him go.*	وي جاويں *let them go.*

Respectful and Precative forms of the Future and Imperative.

جائيي or جائيگا { آپ / صاحب / حضرت } *you, sir,* or *your excellency,* &c. *may, shall* or *will go*; or, *may you, sir, go; may your excellency,* &c. *go.*

جائيي *we may, shall* or *will go*; or, *may we go.*

جائيو {
تو *thou mayest, shalt* or *wilt go*; or, *mayest thou go.*
وہ *he may, shall* or *will go*; or, *may he go.*
تم *ye may, shall* or *will go*; or, *may ye go.*
وي *they may, shall* or *will go*; or, *may they go.*
}

And for the feminine gender, the singular masculine final آ ($\bar{a}$) of the infinitive, the participles, the auxiliaries and the future, must be changed to اِي ($\bar{\imath}$) in that number,

and to اِين or اِيان for the plural; but, where two or more feminine plurals come together, the numerical sign ن (ñ) or آن (āñ) is usually omitted in all such words but the last; so, وي گِيي تهِين *they (females) were gone.*

Conjugation of the verb هو *be, become,* for the masculine gender.

Imperative for the second person singular, or *The Root.*

هو *be, become.*

Infinitive and *Gerund.*

هوني or هونا *to be, to become, becoming.*

Past Participle.

Singular.	Plural.
هُوا *been, become.*	هُوئي *been, become.*

Present Participle.

هوتا or هوتا هُوا *being, becoming.*	هوتي or هوتي هُوئي *being, becoming.*

Past Conjunctive Participle.

Singular and Plural.

هو هُوئي هوكي هوكر هوكركي or هوكركر *having been, having become.*

Past Indefinite Tense.

هُوا	مَين *I became.*	هُوئي	هم *we became.*
	تُو *thou becamest.*		تُم *ye became.*
	وُہ *he became.*		وي *they became.*

Pluperfect or Past Past Tense.

Singular.		Plural.	
هُوا تها	مَين *I had been* or *become.*	هُوئي تهي	هم *we had been* or *become.*
	تُو *thou hadst been* or *become.*		تُم *ye had been* or *become.*
	وُہ *he had been* or *become.*		وي *they had been* or *become.*

Past Definite or *Past Present Tense.*

Singular	Plural
مَين هُوا هُون *I have been* or *become.*	هم هُوئي هَين *we have been* or *become.*
تُو هُوا هَي *thou hast been* or *become.*	تُم هُوئي هو *ye have been* or *become.*
وُہ هُوا هَي *he has been* or *become.*	وي هُوئي هَين *they have been* or *become.*

Past Future Tense.

Singular		Plural	
مَين هُوا هووُن *I*	*may, shall* or *will have been, &c.* or *might be, &c.*	هم هُوئي هووين *we*	*may, shall* or *will have been, &c.* or *might be, &c.*
تُو هُوا هووي *thou*		تُم هُوئي هوؤ *ye*	
وُہ هُوا هووي *he*		وي هُوئي هووين *they*	

Or,

Singular.		Plural.	
مَین هُوا هوونگا *I*	*shall, will* or *may have been,* &c. or *should be,* &c.	هم هُوئي هووینگي *we*	*shall, will* or *may have been,* &c. or *should be,* &c.
تُو هُوا هوویگا *thou*		تُم هُوئي هووگي *ye*	
وُه هُوا هوویگا *he*		وي هُوئي هووینگي *they*	

Past Conditional or *Optative Tense.*

هُوا هوتا { مَین / تُو / وُه } کاش or جو	*If, would to God, I,* &c. *had been,* or, *then I should have been,* &c.	هُوئي هوتي { هم / تُم / وي } کاش or جو	*If, would to God, we,* &c. *had been,* or, *then we should have been,* &c.

Present Indefinite Tense.

هوتا* { مَین	*I become.*	هوتي* { هم	*we become.*
تُو	*thou becomest.*	تُم	*ye become.*
وُه	*he becomes.*	وي	*they become.*

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* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, جو مَین هوتا *if I had been,* تو وُه هوتا *then he might be,* or, *might have been,* &c. But it may be still understood as the simple Present.

Imperfect or *Present Past Tense.*

Singular.		Plural.	
هوتا تها	مَين *I was becoming.*	هوتي تهي	هم *we were becoming.*
	تُو *thou wast becoming.*		تُم *ye were becoming.*
	وُہ *he was becoming.*		وي *they were becoming.*

Present Definite or *Present Present Tense.*

مَين هوتا هُون *I am becoming.*	هم هوتي هَين *we are becoming.*
تُو هوتا هَي *thou art becoming.*	تُم هوتي هو *ye are becoming.*
وُہ هوتا هَي *he is becoming.*	وي هوتي هَين *they are becoming.*

Present Future Tense.

مَين هوتا هوون *I*	*may, shall* or *will be becoming.*	هم هوتي هووين *we*	*may, shall* or *will be becoming.*
تُو هوتا هووي *thou*		تُم هوتي هوو *ye*	
وُہ هوتا هووي *he*		وي هوتي هووين *they*	

Or,

مَين هوتا هوونگا *I*	*shall, will* or *may be becoming.*	هم هوتي هووينگي *we*	*shall, will* or *may be becoming.*
تُو هوتا هوويگا *thou*		تُم هوتي هووگي *ye*	
وُہ هوتا هوويگا *he*		وي هوتي هووينگي *they*	

Future Indefinite or *Aorist Tense.*

مَين هوون *I*	*may, shall* or *will be* or *become*; or, *bē* or *become, &c.*	هم هووين *we*	*may, shall* or *will be* or *become*; or, *be* or *become, &c.*
تُو هووي *thou*		تُم هوو *ye*	
وُہ هووي *he*		وي هووين *they*	

Future Indefinite Tense.

Singular.		Plural.	
میں ہوونگا *I*	*shall, will,* or *may be* or *become.*	ہم ہووینگے *we*	*shall, will,* or *may be* or *become.*
تو ہوویگا *thou*		تم ہووگے *ye*	
وہ ہوویگا *he*		وے ہووینگے *they*	

Imperative.

مین ہوون *let me be,* &c.	ہم ہووین *let us be,* &c.
تو ہو *be thou,* &c.	تم ہوو *be ye,* &c.
وہ ہووے *let him be,* &c.	وے ہووین *let them be,* &c.

Respectful and Precative forms of the Future and Imperative.

آپ / صاحب / حضرت — ہوجیے or ہوجیےگا — *you, sir,* or *your excellency,* &c. *may, shall* or *will be* or *become;* or *may you, sir, be* or *become; may your excellency,* &c. *be* or *become.*

ہوجیے . . . . *we may, shall,* or *will be* or *become;* or, *may we,* &c. *be* or *become.*

ہوجیو
- تو *thou mayest, shalt* or *wilt be* or *become;* or, *mayest thou be* or *become.*
- وہ *he may, shall* or *will,* or *may he be* or *become.*
- تم *ye may, shall* or *will,* or *may ye be* or *become.*
- وے *they may, shall* or *will be* or *become,* or *may they be* or *become.*

34. Conjugation of a regular intransitive verb, exemplified in بولنا *to speak.*

Imperative for the second person singular, or *The Root.*

بول *speak.*

Infinitive and Gerund.

بولني or بولنا *to speak, speaking.*

Past Participle.

Singular.	Plural.
بولا هوا or بولا *spoken.*	بولي هوئي or بولي *spoken.*

Present Participle.

بولتا هوا or بولتا *speaking.*	بولتي هوئي or بولتي *speaking.*

Past Conjunctive Participle.

Singular and Plural.

بولكركر or بول بولي بولكي بولكر بولكركي *having spoken.*

Past Indefinite Tense.

Singular.	Plural.
بولا { مين *I spoke.*	بولي { هم *we spoke.*
تو *thou spokest.*	تم *ye spoke.*
وه *he spoke.*	وي *they spoke.*

Pluperfect, or *Past Past Tense.*

بولا تها { مين *I had spoken.*	بولي تهي { هم *we had spoken.*
تو *thou hadst spoken.*	تم *ye had spoken.*
وه *he had spoken.*	وي *they had spoken.*

Past Definite or *Past Present Tense.*

Singular.	Plural.
مَین بولا هُون *I have spoken.*	هم بولي هَین *we have spoken.*
تُو بولا هَي *thou hast spoken.*	تم بولي هو *ye have spoken.*
وُه بولا هَي *he has spoken.*	وي بولي هَین *they have spoken.*

Past Future Tense.

مَین بولا هووُن *I*	*may, shall* or *will have spoken,*&c. or, *might,* &c. *speak.*	هم بولي هووين *we*	*may, shall* or *will have spoken,*&c. or, *might,* &c. *speak.*
تُو بولا هووي *thou*		تُم بولي هوُو *ye*	
وُه بولا هووي *he*		وي بولي هووين *they*	

Or,

مَین بولا هُونگا *I*	*shall, will* or *may have spoken,*&c. or, *should,* &c. *speak.*	هم بولي هوينگي *we*	*shall, will* or *may have spoken,*&c. or, *should,* &c. *speak.*
تُو بولا هوگا *thou*		تُم بولي هوُگي *ye*	
وُه بولا هوگا *he*		وي بولي هوينگي *they*	

Past Conditional or *Optative Tense.*

بولا هوتا	مَین / تُو / وُه	اگر، جو، کاش or تو	*If, would to God, I,* &c. *had spoken,* or, *then I should have spoken,* &c.	بولي هوتي	هم / تُم / وي	اگر، جو، کاش or تو	*If, would to God, we* &c. *had spoken,* or, *then we should have spoken,* &c.

Present Indefinite Tense.

	Singular.		Plural.
بولْتا*	مَين *I speak.*	بولْتي*	هم *we speak.*
	تو *thou speakest.*		تُم *ye speak.*
	وُه *he speaks.*		وي *they speak.*

Imperfect or *Present Past Tense.*

بولْتا تها	مَين *I was speaking.*	بولْتي تهي	هم *we were speaking.*
	تُو *thou wast speaking.*		تُم *ye were speaking.*
	وُه *he was speaking.*		وي *they were speaking.*

Present Definite or *Present Present Tense.*

مَين بولْتا هُون *I am speaking.*	هم بولْتي هَين *we are speaking.*
تُو بولْتا هَي *thou art speaking.*	تُم بولْتي هو *ye are speaking.*
وُه بولْتا هَي *he is speaking.*	وي بولْتي هَين *they are speaking.*

Present Future Tense.

مَين بولْتا هوُون *I*	*may, shall*	هم بولْتي هووين *we*	*may, shall*
تُو بولْتا هووي *thou*	or *will be*	تُم بولْتي هوُو *ye*	or *will be*
وُه بولْتا هووي *he*	*speaking.*	وي بولْتي هووين *they*	*speaking.*

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* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, اگر مَين بولْتا *if I had spoken*; كاش تُو بولْتا *would to heaven that thou hadst spoken*, &c. But it may be equally well understood as the simple Present.

Or,

Singular.		Plural.	
مَیں بولْتا هُونْگا *I*	*shall, will,*	هم بولْتي هوينْگي *we*	*shall, will,*
تُو بولْتا هوگا *thou*	or *may be*	تُم بولْتي هووگي *ye*	or *may be*
وُه بولْتا هوگا *he*	*speaking.*	وي بولْتي هوينْگي *they*	*speaking.*

Future Indefinite or *Aorist Tense.*

مَیں بولُون *I*	*may, shall,*	هم بولين *we*	*may, shall,*
تُو بولي *thou*	or *will*	تُم بولو *ye*	or *will*
وُه بولي *he*	*speak*; or, *speak*, &c.	وي بولين *they*	*speak*; or, *speak*, &c.

Future Indefinite Tense.

مَیں بولُونْگا *I*	*shall, will,*	هم بولينْگي *we*	*shall, will,*
تُو بوليگا *thou*	or *may*	تُم بولوگي *ye*	or *may*
وُه بوليگا *he*	*speak.*	وي بولينْگي *they*	*speak.*

Imperative.

مَیں بولُون *let me speak.*	هم بولين *let us speak.*
تُو بول *speak thou.*	تُم بولو *speak ye.*
وُه بولي *let him speak.*	وي بولين *let them speak.*

Respectful and Precative forms of the Future and Imperative.

بولِيي or بولِييگا	آپ / صاحِب / حضْرت	*you, sir,* or *your excellency*, &c. *may, shall* or *will be pleased to speak; be pleased, sir, to speak; may your excellency*, &c. *be pleased to speak.*

بولِيي . . . . *we shall*, &c. *speak*; or, *may we speak*.

بولِيو {
تُو *thou mayest*, *shalt* or *wilt speak*; or, *mayest thou speak*.
وُہ *he may*, *shall* or *will*, or, *may he speak*.
تُم *ye may*, *shall* or *will*, or, *may ye speak*.
وي *they may*, *shall* or *will*, or, *may they speak*.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing آ ($\bar{a}$) as explained at paragraph 29; thus بول becomes بُلا.

Imperative for the second person singular, or *The Root*.

بُلا *call*.

Infinitive and *Gerund*.

بُلاني or بُلانا *to call*, *calling*.

Past Participle.

Singular.	Plural.
بُلايا هُوا or بُلايا *called*.	بُلائي هُوئي or بُلائي *called*.

Present Participle.

بُلاتا هُوا or بُلاتا *calling*.	بُلاتي هُوئي or بُلاتي *calling*.

Past Conjunctive Participle.

Singular and Plural.

بُلاكركر or بُلا بُلائي بُلاكي بُلاكر بُلاكركي *having called*.

Past Indefinite Tense.

Singular.		Plural.	
بُلايا	مَين ني* *I called.*	بُلايا	هم ني *we called.*
	تُو ني *thou calledst.*		تُم ني *ye called.*
	اُس ني *he called.*		اُن ني *they called.*

Pluperfect or *Past Past Tense.*

بُلايا تها	مَين ني *I had called.*	بُلايا تها	هم ني *we had called.*
	تُو ني *thou hadst called.*		تُم ني *ye had called.*
	اُس ني *he had called.*		اُن ني *they had called.*

Past Definite or *Past Present Tense.*

بُلايا هَي	مَين ني *I have called.*	بُلايا هَي	هم ني *we have called.*
	تُو ني *thou hast called.*		تُم ني *ye have called.*
	اُس ني *he has called.*		اُن ني *they have called.*

Past Future Tense.

بُلايا هووي	مَين ني *I*	*may, shall* or *will have called*; or, *might,*&c. *call.*	بُلايا هووي	هم ني *we*	*may, shall* or *will have called*; or, *might,*&c. *call.*
	تُو ني *thou*			تُم ني *ye*	
	اُس ني *he*			اُن ني *they*	

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* See the note to paragraph 25, for the reason of this particle in construction with the past tenses of transitive verbs.

Or,

Singular.		Plural.	
مَین ني *I* / تُوني *thou* / اُس ني *he* } بُلایا هوگا	*shall, will* or *may have called;* or, *should, &c call.*	هم ني *we* / تُم ني *ye* / اُن ني *they* } بُلایا هوگا	*shall, will* or *may have called;* or, *should, &c call.*

Past Conditional and Optative Tense.

مَین ني / تُوني / اُس ني } بُلایا هوتا { اگر جو کاش or تو	*If, would to God, I, &c. had called; then I, &c. would have called, &c.*	هم ني / تُم ني / اُن ني } بُلایا هوتا { اگر جو کاش or تو	*If, would to God, we &c. had called; then we, &c. would have called, &c.*

Present Indefinite Tense.

مَین *I call.* / تُو *thou callest.* / وُہ *he calls.*	} بُلاتا *	هم *we call.* / تُم *ye call.* / وي *they call.*	} بُلاتي *

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* Or, with a conditional conjunction or adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Imperfect or *Present Past Tense.*

Singular.	Plural.
مَین بُلاتا تها *I was calling.*	هم بُلاتي تهي *we were calling.*

And for the other persons, by changing the pronoun.

Present Definite or *Present Present Tense.*

مَین بُلاتا هُون *I am calling.*	هم بُلاتي هَین *we are calling.*

And for the other persons, by varying the pronoun and auxiliary, as before shewn.

Present Future Tense.

مَین بُلاتا هوؤن *I may, &c. be calling.*	هم بُلاتي هووين *we may, &c. be calling.*

Or,

مَین بُلاتا هُونگا *I shall, &c. be calling.*	هم بُلاتي هوئينگي *we shall, &c. be calling.*

And for the rest, by varying the pronoun and auxiliary, as before exhibited.

Future Indefinite or *Aorist Tense.*

مَین بُلاؤن *I*	*may, shall* or	هم بُلاوين *we*	*may, shall,* or
تُو بُلاوي *thou*	*will call;* or,	تم بُلاؤ *ye*	*will call;* or,
وُہ بُلاوي *he*	*call,* &c.	وي بُلاوين *they*	*call,* &c.

Future Indefinite Tense.

Singular.		Plural.	
مَين بُلاؤنگا *I*	*shall, will,*	هم بُلاوينگي *we*	*shall, will,*
تو بُلاويگا *thou*	or *may*	تم بُلاوگي *ye*	or *may*
وه بُلاويگا *he*	*call.*	وي بُلاوينگي *they*	*call.*

Imperative.

The same as the *Future Indefinite* or *Aorist*, except the second person singular, which is the mere root; as, بُلا تو *call thou.* See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بُلائِيي or بُلائِيگا	آپ صاحب حضرت	*you, sir,* or *your excellency,* &c. *may, shall* or *will be pleased to call ; be pleased, sir, to call ; may your excellency,* &c. *be pleased to call.*

بُلائِيي. . . . . . *we may, shall,* &c. *call ; may we call.*

بُلائِيو	تو *thou mayest, shalt* or *wilt call ;* or, *mayest thou call.* وه *he may, shall* or *will,* or *may he call.* تم *ye may, shall* or *will,* or *may ye call.* وي *they may, shall* or *will, or may they call.*

Passive voice of the same verb, formed by adding جانا *to go*, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or *The Root.*

بُلايا جا *be called.*

Infinitive and *Gerund.*

Singular.	Plural.
بُلایا جانا or جاني *to be called, being called.*	بُلائي جانا or حاني *to be called, being called.*

Past Participle.

بُلایا گیا *been called.*	بُلائي گَئي *been called.*

Present Participle.

بُلایا جاتا *being called.*	بُلائي جاتي *being called.*

Past Conjunctive Participle.

بُلایا جا جاکي جاکر جاکرکي or جاکرکر	بُلائي جا جاکي جاکر جاکرکي or جاکرکر

having been called.

Past Indefinite Tense.

بُلایا گیا { مَین *I was called.*	بُلائي گَئي { هم *we were called.*
تُو *thou wast called.*	تُم *ye were called.*
وُہ *he was called.*	وي *they were called.*

Pluperfect or *Past Past Tense.*

بُلایا گیا تھا { مَین *I had been called.*	بُلائي گَئي تهي { هم *we had been called.*
تُو *thou hadst been called.*	تُم *ye had been called.*
وُہ *he had been called.*	وي *they had been called.*

Past Definite or *Past Present Tense.*

Singular.	Plural.
مَین بُلایا گَیا هُون *I have been called.*	هم بُلائي گَئِي هَين *we have been called.*
تُو بُلایا گَیا هَي *thou hast been called.*	تُم بُلائي گَئِي هو *ye have been called.*
وُہ بُلایا گَیا هَي *he has been called.*	وي بُلائي گَئِي هَين *they have been called.*

Past Future Tense.

Singular.		Plural.	
مَین بُلایا گیا هوؤن *I*	*may, shall* or *will have been called;* or *might, &c. be called.*	هم بُلائي گَئِي هووين *we*	*may, shall* or *will have been called;* or *should,&c. be called.*
تُو بُلایا گیا هووي *thou*		تُم بُلائي گَئِي هوو *ye*	
وُہ بُلایا گیا هووي *he*		وي بُلائي گَئِي هووين *they*	

Or,

Singular.		Plural.	
مَین بُلایا گیا هُونْگا *I*	*shall, will* or *may have been called;* or *should,&c. be called.*	هم بُلائي گَئِي هونگي *we*	*shall, will* or *may have been called;* or, *should,&c. be called.*
تُو بُلایا گیا هوگا *thou*		تُم بُلائي گَئِي هوگي *ye*	
وُہ بُلایا گیا هوگا *he*		وي بُلائي گَئِي هونگي *they*	

Past Conditional or *Optative Tense.*

Singular.				Plural.			
بُلایا گیا ہوتا	میں / تُو / وُہ	اگر جو کاش or تو	*If, would to God, I, &c. had been called;* or, *then I &c. would have been called.*	بُلائے گئے ہوتے	ہم / تُم / وے	اگر جو کاش or تو	*If, would to God, we, &c. had been called;* or, *then we, &c. would have been called.*

Present Indefinite Tense.

بُلایا جاتا*	مَیں	*I am called.*	بُلائے جاتے*	ہم	*we are called.*
	تُو	*thou art called.*		تُم	*ye are called.*
	وُہ	*he is called.*		وے	*they are called.*

Imperfect or *Present Past Tense.*

بُلایا جاتا تھا	مَیں	*I was called.*	بُلائے جاتے تھے	ہم	*we were called.*
	تُو	*thou wast called.*		تُم	*ye were called.*
	وُہ	*he was called.*		وے	*they were called.*

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* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Definite or *Present Present Tense.*

Singular.	Plural.
مَین بُلایا جاتا هُون *I am being called.*	هم بُلائي جاتي هَین *we are being called.*
تُو بُلایا جاتا هَي *thou art being called.*	تم بُلائي جاتي هو *ye are being called.*
وُه بُلایا جاتا هَي *he is being called.*	وي بُلائي جاتي هَین *they are being called.*

Present Future Tense.

Singular		Plural	
مَین بُلایا جاتا هووُن *I may,*	*&c. be being called.*	هم بُلائي جاتي هووين *we may,*	*&c. be being called.*
تُو بُلایا جاتا هووي *thou mayest,*		تُم بُلائي جاتي هوُو *ye may,*	
وُه بُلایا جاتا هووي *he may,*		وي بُلائي جاتي هووين *they may,*	

Or,

Singular		Plural	
مَین بُلایا جاتا هُونگا *I shall,* &c.	*be being called.*	هم بُلائي جاتي هونگي *we shall,* &c.	*be being called.*
تُو بُلایا جاتا هوگا *thou shalt*		تُم بُلائي جاتي هوگي *ye shall,* &c.	
وُه بُلایا جاتا هوگا *he shall,* &c.		وي بُلائي جاتي هونگي *they shall*	

Future Indefinite or *Aorist Tense.*

Singular		Plural	
مَین بُلایا جاؤُن *I*	*may, shall* or *will be called;* or, *be called,* &c.	هم بُلائي جاوين *we*	*may, shall* or *will be called;* or. *be called,* &c.
تُو بُلایا جاوي *thou*		تُم بُلائي جاؤ *ye*	
وُه بُلایا جاوي *he*		وي بُلائي جاوين *they*	

Future Indefinite Tense.

Singular.		Plural.	
مَین بُلایا جاوُنگا *I*	*shall, will* or *may be called.*	ہم بُلائي جاوینگي *we*	*shall, will* or *may be called.*
تو بُلایا جاویگا *thou*		تم بُلائي جاوُگي *ye*	
وُہ بُلایا جاویگا *he*		وي بُلائي جاوینگي *they*	

Imperative.

مَین بُلایا جاوُن *let me be called.*	ہم بُلائي جاوین *let us be called.*
تو بُلایا جا *be thou called.*	تم بُلائي جاوُ *be ye called.*
وُہ بُلایا جاوي *let him be called.*	وي بُلائي جاوین *let them be called.*

Respectful and Precative forms of the Future and Imperative.

آپ / صاحِب / حضرت — بُلائي جائِي or بُلائي جائِیگا — *you, sir,* or, *your excellency shall, will,* or *may be called; be you, sir, called; may your excellency,* &c. *be called.*

بُلائي جائِي . . . . *we may, shall,* or *will be called; may we be called.*

جائِیو with بُلایا:
تُو *thou shalt,* &c. or *mayest thou be called.*
وُہ *he may, shall,* &c. or *may he be called.*

جائِیو with بُلائي:
تُم *ye may, shall,* &c. or *may ye be called.*
وی *they may, shall,* &c. or *may they be called.*

For the feminine of this, as well as of the preceding conjugations, the singular masculine final آ ($\bar{a}$) of the infinitive, the participles, the auxiliaries and the future,

must be changed to اِي (ī) in that number, and to اِين (īn) or اِيان (iyān) in the plural: when, however, two or more words come together, each of which might assume the feminine plural sign ن (n) or آن (ān), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last; so, وي هُوئِي تهِين *they* (females) *had been;* هم بُلاَئِي جاتِي هوينگِيان *we* (females) *shall be being called.* See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words.

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions and interjections.

36. Besides the simple postpositions enumerated in paragraph 7, there are many words, used in like manner, which, being for the most part nouns or participles governed by a simple postposition understood, generally require كي or كِي before them ;* and the most common of those which require كي are

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* مانند *like,* is sometimes constructed with كي and at others with كِي.

تَئِين *to, up to.*
پاس *near, at the side.*
نزْدِيک *near, about, with.*
کني *near, with.*
ساتْهه *in company, with.*
آگي *in front, before.*
سامْهني *in front, facing.*
انْدر *within, in the inside.*
بِيچ *in, among, between.*
باهِر or باهر *without, on the outside.*
پِيچهي *in the rear, behind.*
اُوپر *on the top, above, upon.*
نِيچي *beneath, under.*
تلي *beneath, under.*
پار *over, across, through.*
سِوا *besides, except.*
ماري *by reason, through.*
لِئي *on account, for.*
واسْطي *on account, for.*
سبب *by reason.*
باعِث *by reason.*
مُوجِب *by means.*
عِوَض *instead.*
بدل *in exchange, instead.*
برابر *equal to, opposite to.*
مُوافِق *according to.*
مُطابِق *conformable to.*
يهان *at the abode, with.*
هاتْهه *into the hand.*
قابِل *capable, worthy.*
لائِق *worthy, suitable, fit.*
بهاوين *in the perception, &c.*

And the words most in use, which take کِي before them, are

طرف *on the side, towards.*
طرح *in the manner, like.*
خاطِر *for the sake, for.*
نِسْبت *in relation, in respect.*
بابت *on the subject.*
معْرِفت *by means, by.*

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از *from.*

از راه *by way*, (requiring کي in construction).

بَ (prefixed), بِ (prefixed), بہ (separate) } *by, with, in to.*

با *with*, بي *without*, } (prefixed or separate).

بر *on, in.*

بدُون *besides, without.*

براۓ *by reason, for.*

بعد *after.*

بلا or بِنا or بِن *without.*

در *in.*

درمیان *among, between.*

سِوا *besides.*

علي *on, upon, according to.*

عن *from, on, concerning.*

عند *with, according to.*

في *in, for (each).*

كَ (prefixed) *like.*

لِ (prefixed) *to, for.*

بمع or مع *with, along with.*

مِن *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions, many of which may be used adverbially also, are the following:

اب *now.*

تا *to, until, to the end.*

تلک or تک *to, up to, until.*

توڑي *till, up to.*

لگ *to, as far as, near.*

اب تب *presently.*

اب تک or اب تلک } *till now, yet.*

کد or کب *when?*

کب تک or کب تلک } *till when? how long?*

کبهي or کدهي } ever, some time.
کبهو or کدهو }

کبهي کبهي &c. *sometimes.*

کبهي نه کبهي &c. *some time or other.*

کب سي &c. *since when? how long ago?*

کب لو *till when?*

کبهي نهين &c. *never.*

جب or جد } *when.*
or جس وقت }

جب تک or جب تلک } *till when, until.*

جب کبهي *whenever.*

جب نه تب *perpetually.*

جب کا تب *at the time when.*

تب or تد or تو *then.*

تب تک or تب تلک } *till then, so long.*

يهان *here, this place.*

هان (contract. of يهان) *here.*

يهين *exactly here.*

يهان تک or يهان تلک or يهان لگ or يهان توڙي } *hitherto, to this degree.*

وهان *there, that place.*

وهين *exactly there.*

کهان *where?*

جهان *where, which place.*

جهان جهان *wherever.*

جهان تهان *here and there, every-where.*

جهان کهين *wherever.*

تهان *there, that place.*

کهين *somewhere, any-where.*

کهين نه کهين *somewhere or other.*

کهين نهين *nowhere.*

هر کهين *every-where.*

اور کهين *elsewhere.*

ادهر or ايدهر *here, hither.*

ادهر or اودهر *there, thither.*

کدهر or کيدهر *where? whither?*

جدهر or جيدهر *where, whither.*

تِدْهر or تیدْهر *there, thither.*

كِدْهر سي &c. *whence?*

جِدْهر تِدْهر *here and there.*

يُون or يُونْكر *thus, in this manner.*

يُون نه يُون *one way or other.*

وُون or وون *in that manner.*

وون كا وون *as before, as originally.*

وونْهِين *exactly then.*

كيُون or كيُونْكر *why? how?*

جيُون or جيُونْكر *as, like as, when.*

تيُون or تيُونْكر *so, in such wise, then.*

جيُون جيُون *as, whenever.*

تيُون تيُون *so, at that time.*

جيُون كا تيُون *precisely the same.*

جون *as &c.* (for جيُون &c.)

جيُون تيُون / جون تون } *somehow or other, some sort or other, in any way.*

جونْهِين *exactly when.*

اَيسا *thus.*

وَيسا *so.*

كَيسا *how?*

جَيسا *as.*

تَيسا *so.*

اَيسا وَيسا *so so, indifferently.*

جَيسا تَيسا *as well as.*

جَيسا كا تَيسا *precisely the same.*

اِتْنا or اِتا / ايتْنا or ايتا } *this much.*

اُتْنا or اُتا / ويتْنا or ويتا } *that much.*

كِتْنا or كِتا / كيتْنا or كيتا } *how much?*

جِتْنا or جيتا *as much as.*

تِتْنا or تيتا *so much.*

كَي بير *how often?*

جَي بير *as often.*

تَي بير *so often.*

باري *once, at last.*

بارْبار or بارْها *often, repeatedly.*

باري باري *alternately.*

اِتيبار *frequently.*

ايكْ بار *once.* / دو بار *twice.* } (and so on).

پھر or پن *again.*

روز روز *daily.*

شباشب *by night.*

دم بدم *perpetually.*

تُرت or تُرنت *instantly, quickly.*

فِي آلْحال *instantaneously.*

فِي آلفور *immediately.*

جهت or چٹ *quickly.*

هوتي *during, in the presence.*

هوتي هوتي *gradually.*

هولي هولي / آهستي آهستي / دهيمي دهيمي } *gently, softly.*

پي در پي *successively.*

الگ الگ / جُدا جُدا } *separately.*

ايک ايک *one by one.*

علي حِده *apart, separately.*

در كنار *aside.*

علاوه *besides.*

ما سِوا / ما ورا } *besides, moreover.*

جُز *besides, except.*

قريب *near, about.*

آمنے سامنے / رُو برُو } *opposite, face to face, before.*

سنمكه *opposite, confronting, facing.*

باهم *together.*

همراه *together, along with.*

سنگ / سميت } *along with, with.*

پي *on, over.*

نيري *near, beside.*

قبْل *before.*

بعْد *after, afterwards.*

عقب *at the heel, after.*

عنقريب *nearly, shortly, soon.*

چگُونه *how? of what kind?*

كيف *how?*

خواه مخواه *willing or not willing.*

سينت / مُفت } *gratuitously.*

اَنْچِت / اچانک / ناگاه *unawares, suddenly.*

ایکْ قلَم / ایکْ لَخْت *all at once, altogether.*

پهْلا *before, soon, rather.*

پهْلي *first, in the first place, rather.*

دُوسْري *secondly, &c.*

نِدان *at last, at length.*

آخِر or آخِرش *at last, finally.*

آخِرُ الاَمْر *at the end, finally.*

الْحال *now, presently.*

بِالْفِعْل *now, at this moment.*

مادام *as long as, until.*

آج *to day.*

كل *yesterday* or *to morrow.*

دِي روز *yesterday.*

فرْدا *to morrow.*

آج كل *nowadays, shortly.*

پرْسون *two days ago* or *to come.*

ترْسون *three days ago* or *to come.*

نرْسون *four days ago* or *to come.*

تڑْكي *at the dawn of day, early.*

سبيري *in the morning, early, soon.*

وقْت بوقْت *from time to time.*

وقْت بيوقْت *constantly.*

وقْت ناوقْت *occasionally.*

درُون *in, within.*

بهِيتر *within.*

وري *on this side, near.*

پري *on that side, beyond.*

وارْپار *on both sides, across.*

هرْگاه *every-where.*

تل اُوپر *upside down.*

بهُت *much, very.*

زِياده *more.*

نِہایَت *extremely.*

نِپٹ *extremely, very.*

بس or بسا *enough, much, very.*

اکْثر *for the most part.*

فِي ٱلْجُمْله *upon the whole.*

اَلْقِصّه } *in short, in a*
اَلْغرض } *word.*

اغْلب *most likely.*

غالِبًا *chiefly, most likely.*

لابُدّ or لاجرم } *necessarily, infallibly, undoubtedly.*

کیُون نه هو *it must be.*

هانْ or هُون *yes.*

هانْ هِين *yes.*

بلي *yes, right, well.*

اَلْبتّه *certainly.*

فِي ٱلْحقِيقت *in truth, really.*

حقّا *truly, by God.*

حقِيقتًا *really, truly.*

حقّ ناحقّ *right or wrong.*

سچ or سچْکر *truly, in earnest, indeed.*

اصْلًا *by no means, not at all, never.*

مُطْلقًا *absolutely, not at all.*

نه or نہین *no, not.*

نہِین تو *(if) not then, otherwise, else.*

مت *not, do not.*

اهان or اهن *nay, no, do not.*

مبادا *lest, God forbid!*

شایَد *perhaps, possibly.*

هو تو هو *may be, perhaps.*

هو نه هو *must be, necessarily.*

کاش or کاشْکي *may it happen, God send!*

مگر *unless, but, except.*

چُهٹ *but, except, save.*

هَیگا *probably, doubtless.*

فقط *only, simply.*

صِرف *only, merely.*

تو (emphatick) *do, in fact, indeed.*

اِي (affixed), هِي (affixed or alone) or هِين — *very, exactly.*

يعني *that is to say, viz.*

گويا *one might say, as if.*

گوکه *say that, although.*

نِت *always, ever.*

هميشه, همواره — *always, ever.*

مُدام *always, eternally.*

هرگز *ever.*

گاه گاهي *some time or other.*

هنوز *yet.*

چُنانچه *so that, like as.*

اِلّا *if not, except, else.*

حسب *agreeably to.*

غَير or بغير *other than, besides.*

وغَيره *et cætera, and the rest.*

مِثلاً *for example.*

خُصُوصاً *especially.*

دَفعَتاً *often, all at once.*

عقلاً *reasonably.*

38. The conjunctions most in use are

و or اَو or اَور *and.*

بهِي *also, even, likewise.*

کِه *that, because, or.*

جو or جَو *if, that, when.*

اگر or گر *if.*

هم *also, even, likewise.*

پر or پَي *but, yet, moreover.*

بلکه *but, moreover.*

ليکن or ليک *but, yet.*

امّا *but, however.*

يا *or.*

خواه *or, either, whether.*

چاهو *either, or, choose.*

تو or تَو *then.*

پس *then, therefore.*

نِيز *also, likewise.*

ور (for و اگر) *and if.*

ورنه *and if not, unless.*

اگرچه *although.*

هرچند *how much soever, although.*

حال آنکه *whereas, notwithstanding, although.*

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are

واه or واه واه, كيا خوب, شاباش, آفرين, دهن, كيا بات هي — *well done! bravo!*

مرحبا *hail! God bless you! welcome!*

خبردار *have a care.*

هائي or هائي هائي, وا or وائي, واويلا, دريغا or دردا, افسوس or حيف — *wo! alas! lackaday!*

هي or هي هي *alas! strange!*

وي *alas! strange!*

هيهات *alas! begone!*

چهي or چهي چهي *fy! tush!*

هت *fy! begone!*

چخي or چل چخي — *begone! avaunt!*

دُر or دور هو *avaunt! begone!*

لو *lo! look! see! there now!*

باپ ري or باپ ميرا — *astonishing! good God!*

چُپ or چُپ رهو — *silence! hush!*

CHAPTER VII.

On the Numerals.

40. The Cardinal Numbers, from one to one hundred, with the Indian, Arabic and European figures adopted to represent them, are as follows.

Figures.				Figures.			
Europ.	*Arab.*	*Ind.*		*Europ.*	*Arab.*	*Ind.*	
1	١	१	ایک	15	١٥	१५	پنّدره
2	٢	२	دو	16	١٦	१६	سوله
3	٣	३	تِین	17	١٧	१७	ستْره
4	٤	४	چار	18	١٨	१८	اٹّهاره
5	٥	५	پانْچ	19	١٩	१९	اُنیس
6	٦	६	چهه	20	٢٠	२०	بِیس
7	٧	७	سات	21	٢١	२१	اِکیس
8	٨	८	آٹهه	22	٢٢	२२	بائِیس
9	٩	९	نَو	23	٢٣	२३	تیئِیس
10	١٠	१०	دس	24	٢٤	२४	چَوبِیس
11	١١	११	اِگاره	25	٢٥	२५	پچِیس
12	١٢	१२	باره	26	٢٦	२६	چهبِیس
13	١٣	१३	تیره	27	٢٧	२७	ستائِیس
14	١٤	१४	چَوده	28	٢٨	२८	اٹّهائِیس

Figures.				Figures.			
Europ.	*Arab.*	*Ind.*		*Europ.*	*Arab.*	*Ind.*	
29	٢٩	२९	اُنْتِیس	49	۴٩	४९	اُنْچاس
30	٣٠	३०	تِیس	50	٥٠	५०	پچاس
31	٣١	३१	اِکْتِیس	51	٥١	५१	اِکاوَن
32	٣٢	३२	بتِیس	52	٥٢	५२	باوَن
33	٣٣	३३	تینتِیس	53	٥٣	५३	تِرْپن
34	٣۴	३४	چَوتِیس	54	٥۴	५४	چَوَّن
35	٣٥	३५	پَینْتِیس	55	٥٥	५५	پَچْپن
36	٣٦	३६	چھتِیس	56	٥٦	५६	چھپّن
37	٣٧	३७	سَینْتِیس	57	٥٧	५७	ستّاوَن
38	٣٨	३८	اٹّھتِیس	58	٥٨	५८	اٹّھاوَن
39	٣٩	३९	اُنْتالِیس	59	٥٩	५९	اُنْسٹھ
40	۴٠	४०	چالِیس	60	٦٠	६०	ساٹْھ
41	۴١	४१	اِکْتالِیس	61	٦١	६१	اِکْسٹھ
42	۴٢	४२	بیالِیس	62	٦٢	६२	باسٹھ
43	۴٣	४३	تیتالِیس	63	٦٣	६३	تِرْسٹھ
44	۴۴	४४	چَوالِیس	64	٦۴	६४	چَوسٹھ
45	۴٥	४५	پَینْتالِیس	65	٦٥	६५	پَینْسٹھ
46	۴٦	४६	چھِیالِیس	66	٦٦	६६	چھِیاسٹھ
47	۴٧	४७	سَینْتالِیس	67	٦٧	६७	سَڑْسٹھ
48	۴٨	४८	اٹّھتالِیس	68	٦٨	६८	اٹّھسٹھ

Figures. Europ.	Arab.	Ind.		Figures. Europ.	Arab.	Ind.	
69	٦٩	६९	. . . . اُنہتر	85	٨٥	८५	. . . . پچاسِي
70	٧٠	७०	. . . . ستر	86	٨٦	८६	. . . . چھِیاسِي
71	٧١	७१	. . . . اِکہتر	87	٨٧	८७	. . . . ستاسِي
72	٧٢	७२	. . . . بہتر	88	٨٨	८८	. . . . اٹھاسِي
73	٧٣	७३	. . . . تِہتر	89	٨٩	८९	. . . . نَواسِي
74	٧٤	७४	. . . . چَوہتر	90	٩٠	९०	. . . . نَوّي
75	٧٥	७५	. . . . پچہتر	91	٩١	९१	. . . . اِکانَوي
76	٧٦	७६	. . . . چھِہتر	92	٩٢	९२	. . . . بانَوي
77	٧٧	७७	. . . . سَتہتر	93	٩٣	९३	. . . . تِرانَوي
78	٧٨	७८	. . . . اٹھہتر	94	٩٤	९४	. . . . . . چَورانَوي
79	٧٩	७९	. . . . اُناسِي	95	٩٥	९५	. . . . پچانَوي
80	٨٠	८०	. . . . اَسّي	96	٩٦	९६	. . . . . . چھِیانَوي
81	٨١	८१	. . . . اِکاسِي	97	٩٧	९७	. . . . ستانَوي
82	٨٢	८२	. . . . بیاسِي	98	٩٨	९८	. . . . اٹھانَوي
83	٨٣	८३	. . . . تِراسِي	99	٩٩	९९	. . . . نِنانَوي
84	٨٤	८४	. . . . چَوراسِي	100	١٠٠	१००	. . . . . . سَو or سَي

Some little variation from the above may occur in a few instances; as, 33 تَینْتِیس, 34 چَونْتِیس, 38 اَرْتِیس, 39 اُنْچالِیس, 43 تَینْتالِیس, 48 اَرْتالِیس, 55 پچاوَن, 66 چھاچھٹ, 68 اَرْسٹھ, 82 بِراسِي,

اِکانوّي 91, بانوّي or بِرانوّي 92, ترانوّي 93, &c. And the series after one hundred is continued thus, ايک سَو ايک 101, سات سَو اِکّيس 721, نَو سَي اٹّهتيس 938. When, however, the word ايک is immediately subsequent to another numeral or other numerals, it may convey the meaning of *near* or *about*, *one more or less than*, such number or numbers ; as, سَو ايک *about a hundred*, دو سَو دو ايک *near two hundred and two:* and, if a noun is used, it generally precedes the numeral, when this sense is intended ; so, آدمي دس ايک *about ten men ;* گهڑي دو ايک بعد *two hours or so afterwards.* Instead of the figures above given, moreover, Arabic letters are sometimes adopted to represent numbers ; and the order of the alphabet then observed, with the quantity denoted by each letter, is,

كلمن	حطي	هوز	ابجد
50 40 30 20	10 9 8	7 6 5	4 3 2 1

ضظغ	ثخذ	قرشت	سعفص
1000 900 800	700 600 500	400 300 200 100	90 80 70 60

The intermediate and subsequent numbers being denoted by the composition of these letters ; as يا *eleven*, لو *thirty-six*, قصد *one hundred and ninety four*, بغ *two thousand*, ثغ *five hundred thousand*, &c.

41. The Ordinals are,

1st. . . . . پہلا	6th. . چھٹوان or چھٹا
2d. . . . دوجا or دوسرا	7th. . . . . ساتوان
3d. . . . . تیجا or تیسرا	8th. . . . . آٹھوان
4th. . . . . چوتھا	9th. . . . . نوان
5th. . . . . پانچوان	10th. . . . . دسوان

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

A four. . . . . گنڈا	*A hundred*. . . . . . . سیکڑا
A five. . . . . گاهي	*A thousand*. . . . . هزار
A score. . . . . بیسي	*A hundred thousand* لاکھ
A forty. . . . . چالیسا	*A ten millions*. . . . . . کروڑ

43. In a distributive sense the numerals, whether cardinals or ordinals, are repeated ; as, ایک ایک *one by one*, دس دس *by tens*, بارهوان بارهوان *every twelfth*. Proportionals and reduplicatives are formed by adding گنا or, more especially with regard to the folds or rows of any material, تها or لڑا or پڑتا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms ; so, اکتها *single*, دولڑا *double*, تپڑتا *treble*, چوگنا *quadruple*, پچتها *quintuple*, چھ لڑا *sextuple*, ستپڑتا *septuple*, آٹھ گنا *octuple*, نوتها *ninefold*, دس گنا *tenfold*, &c. but اکا and اکهرا are also used for single, دونا and دوهرا and دوبرا and دوگاڑا for double, تیبرا and تهرا for treble, چوبرا and چوهرا for quadruple: and چند

may with the Persian numerals be adopted as an affix for the same purpose; so, دُو چند *two fold, twice as much;* سِہ چند *treble;* چہار چند *quadruple;* نُہ چند *nine fold* دہ چند *ten fold:* whilst برابر or تہ may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number; as, دو برابر *twice as much,* تِین تہ *three fold,* سات برابر or ہفت تہ *seven fold.*

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

$\frac{1}{4}$	پاؤ or چَوتھ or چَوتھائِي	$3\frac{3}{4}$	پَوني چار
$\frac{1}{3}$	تِہائِي	$19\frac{3}{4}$	پَوني بِيس
$\frac{3}{8}$	ڈیڑھ پاؤ	$30\frac{1}{4}$	سَوا تِيس
$\frac{1}{2}$	آدھا	$50\frac{1}{2}$	ساڑھي پچاس
$\frac{2}{3}$	دو تِہائِي	75	پَوني سو
$\frac{3}{4}$	پَون or تِين پاؤ	125	سَوا سَو
$1\frac{1}{4}$	سَوا	150	ڈیڑھ سَو
$1\frac{1}{2}$	ڈیڑھ	250	اڑھائِي سَو
$1\frac{3}{4}$	پَوني دو	175	پَوني دو سَو
$2\frac{1}{4}$	سَوا دو	225	سَوا دو سَو
$2\frac{1}{2}$	اڑھائِي	275	پَوني تِين سَو
$2\frac{3}{4}$	پَوني تِين	325	سَوا تِين سَو
$3\frac{1}{4}$	سَوا تِين	350	ساڑھي تِين سَو
$3\frac{1}{2}$	ساڑھي تِين	750	ساڑھي سات سَو

1250	سوا هزار	2250	سوا دو هزار
1500	ڈیڑہ هزار	2500	اڑهائي هزار
1750	پوني دو هزار	3500	ساڑهي تين هزار

Of the words above used, which have not already been particularly explained, پوني means *a quarter less*, سوا *with a quarter*, ساڑهي *with a half*, and اڑهائي *two and a half*.

CHAPTER VIII.

On the formation of Derivatives.

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

آ	as	گرما *warm weather*,	from	گرم *warm*.
آت	—	بهتات *abundance*,	—	بهت *much*.
آيت	—	بهتايت *abundance*,		
اس	—	مٹهاس *sweetness*,	—	میٹها *sweet*.
ان	—	اونچان *height*,	—	اونچا *high*.
اي	—	برائي *evil*,	—	برا *bad*.
آئي	—	چوکسائي *caution*,	—	چوکس *cautious*.
پا	—	بڑهاپا *old age*,	—	بوڑها *old*.
پن	—	موٹاپن *fatness*,	—	موٹا *fat*.
پنا	—	بيواپنا *widowhood*,	—	بيوا *widow*.
تا	—	کوملتا *softness*,	—	کومل *soft*.

تِي	as	کَمتِي *deficiency,*	from	کم *little.*
گِي	—	تازگِي *freshness,*	—	تازه *fresh.*
هٹ	—	کڑواهٹ *bitterness,*	—	کڑوا *bitter.*

Or from primitive nouns substantive by affixing to them

ات	as	آدمِيَت *humanity,*	from	آدمي *man.*
آيت	—	پنچايَت *a council,*	—	پانچ *five.*

But they are still more abundantly derived from verbs; some being the same in form as the second person singular of the imperative, like بول *speech,* چاه *desire:* or as the present, or past, participle in either gender; so, بولتا *the faculty of speech,* کها *a saying* or *order,* بڑهتِي *increase,* گِنتِي *a reckoning,* بولي *speech,* from بول *speak,* کہ *say,* بڑه *increase,* گِن *reckon.* They are, moreover, to be obtained by adding to the second person singular of the imperative

او	as	دباو *pressure,*	from	دبا *press.*
آو	—	چڑهاو *ascent,*	—	چڑه *ascend.*
آپ	—	مِلاپ *concord,*	—	مِل *meet.*
اِي	—	کِهلائِي *a feeding,*	—	کِهلا *feed.*
آئِي	—	بوائِي *a sowing,*	—	بو *sow.*
ان	—	جلن *a burning,*	—	جل *burn.*
انت	—	پڑهنت *a reading,*	—	پڑه *read.*
وا	—	بهلاوا *deception,*	—	بهلا *deceive.*
وَٹ	—	بناوَٹ *contrivance,*	—	بنا *contrive.*

هٹ	as	بُلاهٹ *a calling*,	from	بُلا *call.*
آس	—	پِیاس *thirst*,	—	پِي *drink.*

And Persian nouns of this description are often had by the addition of اِش to adjectives or to the imperatives of verbs in that language; as, پَیدایِش *production*, from پَیدا *produced;* دانِش *knowledge*, from دان *know.*

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining هارا or والا to the inflected infinitive of a verb; so, مارنیهارا *a smiter*, بولنیوالا *a speaker;* and, by adding to nouns or verbal roots the same affixes, or

ها	as	دُلکِیها *a trotter*,	from	دُلکِي *a trot.*
هار	—	چُوڑِیهار *a bracelet-seller*,	—	چُوڑِي *a bracelet.*
وال	—	گھٹوال } *a wharfinger*,	—	گھاٹ *a wharf.*
وار	—	گھٹوار }		
ر	—	سُنار *a goldsmith*,	—	سونا *gold.*
آر	—	چمار *a currier*,	—	چام *leather.*
آرا	—	بھٹھیارا *a cook*,	—	بھٹھي *an oven.*
اُو	—	پہرُو *a watchman*,	—	پہر *a watch.*
اُوا	—	ٹہلُوا *a servant*,	—	ٹہل *service.*
وا	—	مچھوا *a fisherman*,	—	مچھ *a fish.*
اوڑا	—	بھگوڑا *a deserter*,	—	بھاگ *flee.*
ایرا	—	سنپیرا *a snake-catcher*,	—	سانپ *a snake.*
آها	—	دَوڑاها *a runner*,	—	دَوڑ *run.*

اِي	as	سنْديسِي *a messenger,*	from	سنْديس *a message.*
اِيا	—	مكْهنِيا *a butter-man,*	—	مكْهن *butter.*
اِيارا	—	گهسِيارا *a grass-cutter,*	—	گهاس *grass.*
اَيت	—	بهالَيت *a spearman,*	—	بهالا *a spear.*
اَيتا	—	چڙهَيتا *a rider,*	—	چڙهْ *mount.*
اك	—	ليكْهك *a writer,*	—	لِكْه *write.*
آك	—	پيراك *a swimmer,*	—	پير *swim.*
اكڙ	—	پيوَكڙ *a great drinker,*	—	پِي *drink.*
پال	—	گوپال *a cowherd,*	—	گو *a cow.*
وان	—	گاڙيوان *a carter,*	—	گاڙي *a cart.*
وَيا	—	گوَيّا *a singer,*	—	گا *sing.*
واها	—	هلْواها *a ploughman,*	—	هل *a plough.*
بان	—	درْبان *a porter,*	—	در *a door.*
بنْد	—	نعْلبنْد *a farrier,*	—	نعْل *a horseshoe.*
بر	—	رهْبر *a guide,*	—	راه *a way.*
باز	—	مُرغْباز *a cockfighter,*	—	مُرْغ *a cock.*
چِي	—	طنْبورْچِي *a drummer,*	—	طنْبُور *a drum.*
دار	—	زمِينْدار *a landholder,*	—	زمِين *land.*
زن	—	تِيرزن *an archer,*	—	تِير *an arrow.*
ساز	—	سُخن‌ساز *an orator,*	—	سُخن *a speech.*
كار	—	بدْكار *an evildoer,*	—	بد *evil.*
گار	—	گُناهْگار *a sinner,*	—	گُناه *sin.*
گر	—	سَوداگر *a merchant,*	—	سَودا *trade.*

47. Local and instrumental nouns are often the same in form as the infinitive of a verb; so, هِرن کا رمنا هَي *it is a range* or *park for deer*: or, they may be derived from the second person singular of the imperative by the addition of ان (*an*) or نِي (*nī*); as, بيلنا or بيلن *a rolling-pin*, from بيل *roll*; کترنِي *a pair of scissars*, from کتر *clip*.* But the latter are in some instances obtained from adjectives by subjoining آ, as گولا *a ball*, from گول *round*; and, the former more frequently from substantives by affixing

استهل	as	ديوستهل	*a temple*,	from	ديو *a god*.
استهان	—	ديوستهان			
اِستان	—	قبرستان	*a burying-place*,	—	قبر *a grave*.
ستان	—	هِندُوستان	*India*,	—	هِندُو *Indian*.
ال	—	ديوَل	*a temple*,	—	ديو *a god*.
آلا	—	سِوالا	*Siva's temple*,	—	سِو *Siva*.
باڙِي	—	پهُولباڙِي	*a flower garden*,	—	پهُول *a flower*.
واڙِي	—	پهُولواڙِي			
سال	—	گهُڙسال	*a stable*,	—	گهوڙا *a horse*.
سالا	—	گاوسالا	*a cow-house*,	—	گاو *a cow*.
پُور	—	غازِيپُور	*city of Ghāzī*,	—	غازِي (proper names).
آباد	—	حَيدراباد	*city of Haidar*,	—	حيدر

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* بستِي *a village*, from بس *dwell*; جهاڙُو *a broom*, from جهاڙ *sweep*; and بِچهونا *a bed*, from بِچها *spread*, also occur.

دان as قلمدان *a pen-case*, from قلم *a pen.*
زار — لالہ‌زار *a tulip-bed*, — لالہ *a tulip.*
شن — گلشن *a rose-bower*, — گل *a rose.*
گاہ — آرامگاہ *a resting-place*, — آرام *rest.*

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

آل as گھڑیال *an hour-bell*, from گھڑي *an hour.*
ایل — نکیل *a camel's nose-stick*, ناک *a nose.*
اہ — دستہ *a handle*, — دست *a hand.*
آنہ — انگشتانہ *a thimble*, — انگشت *a finger.*
اک — چشمک *spectacles*, — چشم *an eye.*

48. The diminutive of a noun is obtained by affixing to it

آ — بٹیا *a little daughter*, from بیٹي *a daughter.*
ایلا — موریلا *a peachick*, — مور *a peacock.*
ایل — بگھیل } *a tiger's whelp*, — باگھ *a tiger.*
ایلا — بگھیلا }
ایتا — بمھنیتا } *a young Brāhman*, برھمن *a Brāhman.*
ایتا — بمھنیتا }
اوتا — ھرنوتا *a fawn*, — ھرن *a stag.*
ایا — کھٹیا *a small bedstead*, — کھاٹ *a bedstead.*
ڑي — پلنگڑي *a small bedstead*, — پلنگ *a bedstead.*
وا — مردوا *a manikin*, — مرد *a man.*
اک — توپک *a musket*, — توپ *a cannon.*

اِيچه	as	باغِيچه *a little garden*,	from	باغ *a garden.*
چه	—	ديگچه } *a kettle,*	—	ديگ *a caldron.*
چِي	—	ديگچِي }		

Or by changing a final آ into اِي as رسّي *a string*, from رسّا *a rope ;* گولِي *a bullet* or *pill*, from گولا *a ball.*

49. Adjectives may be formed from substantives by prefixing

ا	as	اپهل *fruitless,*	from	پهل *fruit.*
ان	—	انهونا *impossible,*	—	هونا *to be.*
نا	—	نا اُمّيد *hopeless,*	—	اُمّيد *hope.*
لا	—	لاچار *helpless,*	—	چاره *help.*
نِ	—	نِڈر *fearless,*	—	ڈر *fear.*
نِر	—	نِرادر *disrespectful,*	—	آدر *respect.*
بِ	—	بِمل *undefiled,*	—	مل *filth.*
بي	—	بيخبر *incautious,*	—	خبر *intelligence.*
هم	—	همآهنگ *concordant,*	—	آهنگ *sound.*
سُ	—	سُروپ *well-formed,*	—	رُوپ *form, shape.*
کُ	—	کُڈهنگ *ill-mannered,*	—	ڈهنگ *manners.*

Or by affixing

آ	as	بهُوکها *hungry,*	from	بهُوکه *hunger.*
اه	—	دوساله *biennial,*	—	دو سال *two years.*
اهلا	—	سونهلا *golden,*	—	سونا *gold.*
آنه	—	طِفلانه *childish,*	—	طِفل *a child.*
اُو	—	دِيدارُو *sightly,*	—	دِيدار *view.*

اِیا	as	بکھیڑِیا *quarrelsome,*	from	بکھیڑا	*contention.*
اِیارا	—	دُکھیارا *afflicted,*	—	دُکھ	*pain.*
ایتا	—	پچھیتا *late,*	—	پِیچھا	*the rear.*
اِي	—	بازارِي *of the market,*	—	بازار	*market.*
اِین	—	چوبِین *wooden,*	—	چوب	*wood.*
اِینه	—	ریشمِینه *silken,*	—	ریشم	*silk.*
اِیانه	—	سالِیانه *annual,*	—	سال	*a year.*
اِیلا	—	رسِیلا *juicy,*	—	رس	*juice.*
اَیل	—	دنتَیل *tusked,*	—	دنت	*a tooth.*
ایلا	—	گھریلا *domestick,*	—	گھر	*a house.*
لُو	—	جھگڑالُو *quarrelsome,*	—	جھگڑا	*a quarrel.*
لا	—	پچھلا *hindermost,*	—	پِیچھا	*the rear.*
کا	—	اِکا *single,*	—	ایک	*one.*
نا	—	دُونا *double,*	—	دو	*two.*
را	—	تِیسرا *third,*	—	تِین	*three.*
وان	—	دسوان *tenth,*	—	دس	*ten.*
ها	—	پنِیها *aquatick,*	—	پانِي	*water.*
جوگ	—	بیاهنِي جوگ *marriageable,*	—	بیاهنا	*to marry.*
مان	—	بُدهمان *wise,*	—	بُده	*wisdom.*
ونت	—	بلونت *powerful,*	—	بل	*power.*
بند	—	هتھیاربند *armed,*	—	هتھیار	*arms.*
مند	—	دولتمند *wealthy,*	—	دولت	*wealth*
دار	—	وفادار *faithful,*	—	وفا	*fidelity.*
سار	—	کوهسار *mountainous,*	—	کوه	*a mountain.*

گین	as	غمگین *sorrowful,*	from	غم *sorrow.*
ناک	—	هولناک *terrible,*	—	هول *terrour.*
وار	—	سوگوار *grievous,*	—	سوگ *grief.*
ور	—	نامور *renowned,*	—	نام *a name.*
آور	—	زوراور *strong,*	—	زور *strength.*
زا	—	ولایتزا *foreign-born,*	—	ولایت *a foreign country.*
گون	—	نیلگون *blue-coloured,*	—	نیل *blue, indigo.*
فام	—	زعفران فام *saffron-coloured,*	—	زعفران *saffron.*
مایل	—	زردي مایل *yellowish,*	—	زردي *yellowness.*
کونا	—	چوکونا *four-cornered,*	—	چو (in comp.) *four.*
گوشه	—	شش گوشه *hexagonal,*	—	شش *six.*

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative آک (*āk*) آکا (*ākā*) or آنکا (*ānkā*) or ویا (*waiyā*); as, دوڑاک *a great runner,* from دوڑ *run*; لڑانکا *quarrelsome,* from لڑ *fight*; گویا *eloquent,* from گو *speak.*

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively or relatively; so, from یہہ *this,* may be deduced اتنا or اینتا or اتا or ایتا *this-much, thus many*; یون or یونکر *in this manner, thus*; ایسا *this-like, such*; یهان *this place, here*; یهین *exactly here*; ادهر

or اِيدْهر *this way, hither :* from وُہ *that ;* وِيتْنا or وِيتا or اُتْنا or اُتا *that-much, so many ;* وُوں or وُونْگر *in that manner, so ;* وَيسا *that-like, so ;* وَهاں *that place, there ;* وَهِيں *exactly there ;* اُدْهر or اُودْهر *that way, thither :* from كَون *who ? what ? which?* كد or كب *when ?* كِتْنا or كيتْنا or كِتا or كيتا *how much ? how many ?* كيُوں or كيُونْگر *how ? in what manner ? why ?* كَيسا *what-like ? what sort of ? how ?* كهاں *where ?* كِدْهر or كِيدْهر *whither ?* كَي *how many ?* from جَون *who, what, which ;* جد or جب *when ;* جِتْنا or جيتا *as much as, as many as ;* جوں or جيُوں or جيُونْگر *as, like as ;* جَيسا *what like, as ;* جهاں *where ;* جِدْهر or جِيدْهر *whither ;* جَي *as many :* and, from توں *that,* تد or تب *then ;* تِتْنا or تيتا *so much* or *so many ;* توں or تيُوں or تيُونْگر *so, in that manner ;* تَيسا *such, so ;* تهاں *there ;* تِدْهر or تِيدْهر *that way ;* تَي *so many.*

52. Transitive and causal verbs, as before noticed in paragraph 29, are generally formed from other verbs by the interposition or addition of ا or و or ي or وا or لا. The letter ا is frequently inserted after the first consonant of the root; and sometimes, though but rarely, it follows the second; in other cases, it is added to the last: as, كاٿْنا *to cut,* from كٿْنا *to be cut ;* نِكالْنا *to take out,* from نِكلْنا *to issue ;* بچانا *to save,* from بچْنا *to escape :* و and ي are used immediately before the last consonant of the root; so,

کهولنا *to open*, from کهلنا *to be opened ;* پیسنا *to pound* or *grind*, from پسنا *to be ground :* and وا or لا are always subjoined to the root ; as, ڈروانا *to cause to frighten*, from ڈرنا *to fear ;* دلانا *to cause to give*, from دینا *to give.* When the root, moreover, is a monosyllable ending in ا or و or ي, the last letter is commonly dropped and ل inserted before the causal sign ا or وا ; as, کهلانا and کهلوانا *to feed* and *to cause to feed*, from کهانا *to eat ;* سلانا and سلوانا *to cause to sleep* and *to cause to be put to sleep*, from سونا *to sleep ;* سلانا and سلوانا *to cause to sew*, and *to cause to be sewed*, from سینا *to sew.*

53. From nouns, also, whether substantive or adjective, some verbs are derived ; but the formation of them is very simple, and has already been sufficiently elucidated at paragraph 31.

CHAPTER IX.

On the Syntax.

54. The noun in the genitive case commonly precedes that denoting its issue, attribute or appendage, as does the adjective in like manner its substantive : with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes

the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but, the verb commonly completes and finishes the whole: so, پر راجا کا بیتّا بِرہ کِي پیِر سي اَیسا بیکل تھا کِہ کھانا پِینا سونا راج کاج سب کُچّھ تج بَیتّھا *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, چڑھي هَي سبھون کو جَوَانِي کِي مَي *the wine of youth has mounted up in all.*

55. Nouns of various genders, joined together, require that the adjective, verb or participle, governed in common by them, should be used in the masculine; as, اُس کي ماتا پِتا بھاِئي تِینون اُسکِي شادِي کِي فِکر مین تھي *her father, mother, brother, were all three meditating her marriage.* In regard to inanimate beings, however, the adjective usually agrees in gender with the noun, nearest which it is placed; so, تُمھاري بیتّي کِي کِتاب و کاغذ یہان پڑي هَین *your son's book and paper are fallen here.*

56. Two nouns, relating to the same person or thing, usually agree without the intervention of any word; as, اُس کا بھاِئي بِکرم *his brother Bikram:* but the postpositions

کا کي کِي by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight; so, گنگا تِیرپر *on the bank* (*of*) *the Ganges;* هزار تولي سونا *a thousand tolas* (*of*) *gold:* and, on the contrary, their use in some cases may appear to us redundant; as فِکْر کا لفظ *the word fikr* or *fikr's word.* These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, &c. as well as mere relationship; so, کهاني کِي کوٹھري *an eating-room;* دو سَو رُپَي کا گهوڑا *a horse worth two hundred rupees;* بڑي سِر کا چهوکرا *a boy with a large head;* يِهہ جِيني کِي نہين *this* (*female*) *cannot live;* کهيت کا کهيت *the whole field;* سب کا سب *all together;* چِتْر کا چِتْر *all a picture;* رات کِي رات مين *in the middle of the night;* بات کِي بات مين *at the very word;* چهپي کا چهپا *totally concealed;* کنگال کا کنگال *totally poor.*

57. The nominative case is frequently used after a transitive verb; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposi-

tion : so, اس کا نام تو بتاو *do tell me the name of this* ; گھر جا *go home* ; نه آنکھون دیکھا نه کانون سنا *neither seen* (*with*) *eyes nor heard* (*with*) *ears* ; گنگا کناري (*on*) *the bank* (*of*) *the Ganges* ; اچھي طرح (*in*) *a good manner* ; اُس كي دو بيٹي تھين (*at the abode*) *of him were two daughters*, or *he had two daughters*, an ellipsis of some word, perhaps يهان occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter ; unless both words are pronouns, when each may be followed by its casual sign : so, تو اپني لڑکي ميري پتر کو دي *give thou thy daughter to my son* ; مين اُسي تم کو دونگا *I will give him to you*; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity ; but, when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only ; as سوني روپي تانبي لوهي وغيره کي کهانين *mines of gold, silver, copper, iron*, &c. and if they are in an oblique case of the plural, though a conjunction intervenes, the plural

sign may be omitted in all such words but the last: as, گوزن اور هرنون كي كيا ديجي شرح *how shall we give a description of the elks and deer?*

58. The simple postpositions follow immediately the nouns they govern; but, such nouns, participles or adverbs, as are in common used postpositively, may sometimes precede the words with which they are constructed; so, اسكي ساته or ساته اس كي *with him*; دهشت كي or ماري دهشت كي ماري *through fear*; پاس گهوڙي كي or گهوڙي كي پاس *near the horse.*

59. Of the postpositions denoting the ablative case, سي is more usual and more polite than سون or سيتي and for the dative and accusative in pronouns كو or كي تين is accounted more respectful than the terminations اي and اين.

60. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case and number; but, when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be; as, اس كي منه كو كالا كرو *make his face black.*

61. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally pre-

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ferred to the plural ; as, تِین سِپاهِي نِي چار مرد کو مارا *three soldiers beat four men ;* هزار گهوڙي سي کُچهه کم هوگا *there may be something less than a thousand horse ;* چهه مهِيني مين مَين مرُونگا *in six months I shall die.*

62. The personal pronouns may be occasionally omitted, when the sense is clear without them ; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry ; so, مُوسي نهين جو سَير کرُون کوه طُور کا *(I am) not Moses that I should perambulate Mount Sinai ;* جيُون بادِ صبا گُذر گيَي هم *like the zephyrs we have fleeted away.* When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine is adopted without any noun expressed, some such word as بات *business, affairs,* is generally understood : so, نه اپني کهتا نه اَورکي سُنتا *he neither mentions his own (affairs) nor attends to (those) of others ;* جو کُچهه هوني تهي سو هُوئي *whatever was to be that (has) happened.*

63. In speaking of one's self with another, it is customary to give the first person the precedence ; and, for that person even the plural is often adopted, though an individual only is intended ; as, هم تُم جاوينگي or مَين تَين *you and I will go :* and, should the saying of a third person be reported, the same pronouns and the same words, in every

respect, are commonly adopted, as were used by the first speaker; so, اُس ني كها كِه مَين نه جاؤنگا *he said that I shall not go*, meaning in our idiom, *that he should not go*; راجاني چاها كِه كهانڈا مار مرُون *the king wished, that striking the sword I will die*, meaning, *that he would die.*

64. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity or contempt: in speaking respectfully to any one, the plural of this pronoun at least must be adopted; but, when a dependant addresses his superiour, or a great degree of deference is intended, آپ *self*, صاحِب *master*, حضْرت *your worship*, پِيرومُرشِد *my patron*, خُداوند *my lord*, مهاراج *your highness*, or some such term of honour, must be used, and generally with a verb in the third person plural; as, تم كيا كهتي هو *what do you say?* تُمهون ني يُونهِي كها *you said exactly so*; اگر مهاراج كهين *if your highness shall order*; پِير و مُرشِد جو كِه فرماوين حق هَي *Sir! what they (for you) say is right.* In mentioning, too, a third person with respect, the plural is substituted for the singular; as, اُن ني كها *he* or *she said*, بادشاه محل سرا مين بَيٹهي ناچ ديكهتي تهي *the king seated in the seraglio was viewing the dance*: and, the plural emphatick termination اون (*oṅ*) in pronouns seems to make expressions in which they are used still more respectful; so, اُنهون ني فرمايا *he* or *she said* or *commanded.* When, moreover,

any one speaks with humility of his own actions or circumstances to a superiour, or seeks even to address his friend very respectfully, it is customary to substitute such words as بندہ غلام فدوي۔ عاجز فقير عاصي *slave, servant, beggar, poor creature, sinner,* &c. or in the latter case دوستدار مخلص خيرخواہ *friend, wellwisher,* &c. for the first personal pronoun; so, بندي کا گھر دھلي مين هي (*your*) *slave's home is in Dihli,* meaning, *my home is at Dihli;* قبله فدوي سي آپ کي نوکري نهو سکيگي *Sir, your service cannot be performed by* (*me your*) *slave;* مخلص صاحب زادي کو کل ديکھيگا *the friend will see the master's son to-morrow,* or, *I shall see your son, Sir, to-morrow.*

65. For the third person, وہ is generally adopted; but, when discrimination is necessary, يہہ is applied to the object near at hand or to that last named in discourse, and وہ to the remote or the first mentioned; as, the English word, *this,* is used in opposition to *that,* or *the latter* in contradistinction to *the former.* A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number; thus, جب يہہ اطوار اپني لڑکي کي راجاني ديکھي *when the king saw these manners of his son.*

66. When a pronoun referring to the same person or thing as the nominative case to the verb, in one member

of a sentence, is necessary, the common آپ must then be used instead of the peculiar or demonstrative; so, اپنا نام بتا *tell thy name*; راج پتر اپني جي مين کهني لگا *the prince began to say in his own mind*; اپني دوا آپ تو ظالم نکر *do not, wretch, administer medicine to thyself*: and the genitive اپنا may be used substantively; as, جو اپنون هين کو ماروگي تو کروگي کس کي رکهوالي *if you shall kill your very own, then the protection of whom will you make?* But, if adopted in a respectful sense merely, as noted at paragraph 64, this word does not admit of inflection before postpositions; so, آپ کي چرنجيو رهني سي مجهي سکه هي *I have pleasure, sir, in your living a long life*; and never اپنا &c. unless as the simple pronoun. When, in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted; so, مين اور ميرا باپ *I and my father*.

67. To pronouns, and more rarely to nouns, the reflective آپ or خود *self*, and the adjective نج *own*, are subjoined to denote peculiarity, identity or emphasis; but, the adverb هي or هين which generally becomes اي when subjoined to مجه تجه وه يه اس اس or سو is most in use for this purpose, and even آپ or خود may be employed at the same time with it; so, مين ني خود اس کي تئين تمام کيا *I my-*

self completed this ; يهہ حويلي ميري نج كي هَي *this house is my own* ; اِسي ردّبدل مين *in this very altercation* ; مَين آپ هي or آپہي آپ مَين ني يہہ كام كِيا *I my very self* ; مَين هِي آپ *of myself I transacted this business* ; وهين *at that very* (*place*). And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگ or لوگون if plurality is intended.

68. As a mere interrogative, كيا *what? which?* is not applicable to persons; but it is often used threateningly, or to express satisfaction, astonishment or desire: and, in these senses, it may be immediately followed by the appellations of human beings; as, كيا حرامزاده *what a scoundrel!* ديكّهتا كيا هَي كِه ايك تپسي درخت مين اُلٹا لٹكا هُوا هَي *what is he seeing* (or *he is astonished at seeing*) *that a devotee is suspended head downwards in a tree.* It may be, also, adopted discriminatively; as, كيا هِندو كيا مُسَلمان *whether Hindū or Musalmān.* In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, وهُ كَون هَي مَين نہين جانتا هُون *who he is I know not* ; كہان سي اَور كب آيا تها مَين واقِف نہين *whence and when he came I know not* : but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, جہان تُم جانتي هو كہان صاحِب رهتا instead of صاحِب رهتا هَي سو تُم جانتي هو

هَي *do you know where the gentleman lives?* To denote *nonexistence, dissimilitude* or *difference*, moreover, the adverb کب or کہان is very emphatically used; as, کہان وُہ راجا کہان وُہ راني *where is that prince? where that princess?* meaning, that they exist not; کہان راجا بہوج کہان گنگا تیلي *where is king Bhoj? where Gangā the oilman?* importing that there is no resemblance between them; جو بِلّاو اپني بچّي کو کہاتا هَي سو چُوهي کو کب چهوڑیگا *the cat that eats its own young is not likely to let the rat escape.*

69. The relative جو or جَون may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, جِس راني کو بہُت سا چاهتا تها اُسي وُہ پهل دیکر کہا *which princess he liked best, to her giving that fruit he said:* and though جو is more commonly used than جَون and سو than تَون yet, in reply to the interrogative کَون the latter, for the sake of sound or emphasis, seems preferable.

70. The words کوئي and کُچهہ are constantly used in an indefinite sense; but کوئي is generally applied to animate beings and کُچهہ to inanimate: this distinction, however, is not always observed; so, کوئي چیز *any thing,* کُچهہ آدمي *some man.*

71. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except

that, to a number of irrational beings, taken collectively, a singular verb may be attributed ; and, that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun : so, وُہ چَوکِي دِیا کَرتا *he makes a practice of guarding ;* جب یہہ خبر پہُنچِي *when this intelligence arrived ;* سَو گهوڙي آئي *a hundred horse came ;* or سو گهوڙا آیا مہاراج آپ بڑي مِحنت کرکي هماري واسطي آئي هَین *your highness has with great labour come on my account ;* اگر شہِ جہان اِرشاد کرین *if your majesty shall direct.* And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 55. Transitive verbs, however, in any past tense of the active voice, in construction with which the participle ني must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the nominative case ; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by ني if capable of inflection ; the first and

second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb لانا *to bring*, however, which is in fact compounded of لي *take* and آنا *to come*, or with بولنا *to speak*, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted ; as, كوئي چوبي مارو بينگن خريد لايا *a Brāhman purchased (and) brought an egg-plant* ; وه بولا كه *he said that*—.‡

72. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but, it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action; as, اُس سي غافل مت رهنا *(it is necessary) not to remain neglectful of him* ; تم جلدي پهنچنا *you (must) arrive quickly* ;

* If the adverb اِي be affixed, however, to the second person, the inflected form is used ; so, اِس جهان مين صِرف تجهي ني گناه نهين كيا هي *in this world thou alone hast not committed crime.*

† See, moreover, paragraph 25 and the note to it.

‡ بكنا *to chatter* is also considered an intransitive verb, and does not admit ني before it ; so, اِتني لاف گزاف بكا *he chattered so much nonsense.*

مانني کا مین تمهاري نهین مانني کا *I can by no means obey your (word);* یهه نهین رهني کا *(there is an absolute necessity) of this not remaining.*

73. The past participle sometimes in its simple form, but more frequently when compounded with هوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action denoted by the subsequent verb; as, اسکي لیي *taken of him* or *for his sake;* جسکي ماري *stricken of which* or *through which;* سب ساز ایک سر مین ملائي هوئي ناچتي تهي *having made to accord all the instruments in one tone (she) was dancing;* رنگ برنگ کي پوشاکین پهني هوئي سیکڑون پري پیکرین جهولتیان هین *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging.* And the present participle, whether in the simple form or compounded with هوا is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares; as, وه چلتي هوئي کهه گیا تها که اس پر سوار هوتي نه کوڑا کیجو نه ایڑ ماریو *on going away he had kept saying that (on) mounting on this do not use the whip nor strike the spur;* اجکت کهتي هوئي جي سکاتا هي *(by) saying what*

is improper, the mind becomes sad: with هِي, the particle of peculiarity or identity, or with وقْت, *time*, subjoined, the simple present participle, too, is thus very frequently adopted; as, وُہ دیکھتي هِي ھچک سِي رہ گيي *immediately on seeing that she remained as one aghast;* دیوتا ني پهل دیتي وقْت يہہ مجھ سي کہا *the divinity (at) the time (of) giving the fruit told this to me* Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun; and sometimes they are constructed with a preposition or postposition, or with a genitive case; so, شام هُوئي *(on) the become evening;* صُبح هوتي *(on) the becoming morning;* پل مارتي *(in) the striking an eyelid;* بِنا سمجهي *without having understood;* بِنا بات سُني *without having heard a word;* دو گهڑي رات رهي سي *since night remaining two hours;* اپني سوامِي کي جِيتي *(in) the living of her husband;* ميري رَهتي *(in) the remaining of me* or *before me;* جِنکي ديکهي *(at) the sight of which;* سب کي ديکهتي *(in) the sight of all;* ايک دم بي سوچي مکر کي نه رَهتا *one moment without the meditation of deceit he rests not;* جاڑون کي نِکلتي *(at) the coming forth of the cold weather;* they are, also, both frequently used as nouns of either gender: and, when adopted adjectively, if separated in construction from the substan-

tive, they are used as uninflected masculines singular, whatever the case, gender and number of the substantive may be; so, بيتي بيٹي كو مُوا ديكھ *seeing the son and daughter dead.*

74. The past indefinite of a verb seems at times used in a present or future sense; as, جو وہ مِلي تو هماري جان رهي نهين تو گئي *if she be found, then my life remains, otherwise it is gone;* اپني دِل مين جانا اب يهہ مجهي مُقرر كها گيا *he thought in his own mind, now this certainly will eat me up.*

75. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future; as, مين اَبهي اپني گهر جاتا هُون اَور بيٹي كو لاكر تيري سامهني ذبح كرتا هُون *I am this instant going home; and, having brought (my) son, am sacrificing (him) in thy presence.*

76. The indefinite future or aorist may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even; yet, when used in the latter way, it may be often understood as retaining its future sense: so, اِس مين كوسون نِكل گيا ديكهي تو شام هوگئي *in this (space of time) he went forth (many) kos, (when) he looks then evening is become;* خِرامان صبا صحن مين چار سو " دِماغون كو ديتي پهري گل كي بو " *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose;*

کهولون هون ; *neither cold nor hot pleases* ; نه ٹهنڈا رُچي هَي نه گرم *I am opening* or *I am about to open* ; مَين اپني پورب اوستها تيري آگي پرگٹ کرون هون *I am about to make manifest my former state before thee.*

77. The adverbs of negation مت or نہين نه may be used either before, or after, verbs : مت however is peculiar to imperatives, or to infinitives adopted for them ; نه may be applied to any mood, but in prose it rarely can be postponed to the verb ; whilst نہين though incapable of being joined to an imperative, is yet more emphatical and in more general use than نه with the other parts of a verb ; so, مت پوچهو *do not ask* ; بهوليو مت *pray do not forget* ; نه جانيو *do not suppose* ; لگا نه دِل کو کہين کيا سُنا نہين تُوني *place not thy affections any where ; what hast thou not heard?* When the emphatick نہين moreover, is adopted, it frequently with elegance supplants the present of the verb هو at the end of a sentence ; as, تيري شان کي ظُلم لايِق نہين *acts of cruelty (are) not becoming thy dignity* : and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only ; so *Mīr Taḳī* says, مسجِد مين هَي کيا شَيخ پِيالا نه نوالا " *in the mosque, O shaikh! is there (neither) a cup nor a morsel?*

78. The conjunctions کِه and جو *that*, are adopted at

the beginning of one member of a sentence, which points out the object or reason of another generally preceding; as, " مُبارک تُجھي اَي شهِ نیکبخت " کِه پیَدا هُوا وارِث تاج و تخت " *we congratulate thee, happy prince! because an heir to the crown and throne is born.* To کِه moreover such adverbs as تا or کیُون are frequently prefixed; as, گردن مارو تا کِه پھِر کبھي مَین مُنھه نه دیکھُون *strike off (his) head, to the end that I may never more see (his) face.* This conjunction, too, may be used by the way of comparison or distinction; as, ایک آدمِي مري بِهتر کِه تمام شهر *(that) one man die is better than a whole city;* اِسکو کِه اُسکو تُو لیوي *thou mayest take either this or that:* it is, moreover, sometimes used in the sense of *saying that;* as, یِه کهکر سِنگھاسن منگایا اَور پان تِلک دیکر اُس پر بِٹھایا کِه تُم اب اجِیت هُوئي *saying this, he called for the throne, and having given (him) pān (and) tilak seated (him) on it, (saying) that you are now become invincible:* but, it may be adopted as the relative pronoun, after the idiom of the Persians: and, in some cases, the application of it seems intended merely to unite the members of a sentence, the meaning in other respects appearing redundant.

79. The conjunctions اَور or اَو or و, may be used almost promiscuously, though اَور is generally adopted to connect sentences as well as words, and و is rarely used, except to link together Arabic or Persian nouns; as, هزارون شُکر اُس

خُدا كي كِه جِسْني اپْني تمام خِلْقت مين اِنْسان كو فضِيلت عطا فرمائِي اَور عقْل كي تاجِ مُرصّع سي دِين و دُنْيا مين اُس كي سِر كو زيب و زِينت بخْشِي *thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs.* In this example, besides the uses of اَور and و may be noticed the application of the conjunction كِه which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted; as, سَيكڑون هزارون لاكْهون شهْر قصْبي بسْتي هَين *hundreds, thousands, tens of thousands, cities, towns are inhabited.*

80. The conditional conjunction اگر or جو *if* requires the consequential پس or تو *then*, in the following member of the sentence; as, اگر كوئي اِس مين تُجْهي پكڑي تو اُسي ميري پاس لي آنا *if any one shall interrupt thee in this, then (fail not) to bring him to me:* but the conditional is sometimes idiomatically omitted; so, اِس ني كها مهاراج دوگي تو كيُون نه كهاؤنگا *this (person) said, Sir, (if) you will give, then why shall I not eat?*

81. The adverb جون or جيُون must in general be an-

swered by the correlative تون or تيُون and جون جون by تون تون ; in like manner, the emphatick adverb of time جونْہِين is followed by وونْہِين ; so, جونْہِين كُتي ني كهايا وونْہِين چهٹپٹاكي مر گيا *as soon as the dog ate it, at that very moment he tossing about expired:* and, though to denote comparison جيُون may be applied alone, yet as adverbs of manner تيُون and جيُون assume كر ; so, مَين كهوُن جيُونْكر " كام كرْنا هَي تيري تيِن تيُونْكر *as I may say, so it is incumbent on thee to perform the business.*

82. The usual term of affirmation or assent is هان *yes,* but this may be understood, and صاحِب or پِيرو مُرْشِد or قِبْله گاه or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferiour to his superiour.

83. The residence of any one is often denoted by يهان and, if more than one place is mentioned, وَهان may be used distinctively for a similar purpose ; as, صاحِب كي يهان جاؤ صاحِب كي وَهان نهين *go to the gentleman's house here, not to that there.* Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the postposition پاس may be applied in the same manner as يهان : so, نَوكر چاكر جو اُس كي دَوڑي تو اُس كو اُس كي پاس سي پكڑ ليگئي *the servants, who ran to her house, seized and took her away from it.*

84. Two words of similar meaning, which resemble each other in sound, are often adopted where one alone would suffice, as in the instance of نَوکر چاکر above given: but, one of such words seems frequently to have no meaning, and to be used for the sake of the sound only; as, جھُوٹھ مُوٹھ *falsehood*, کھُسر پھُسر *a whisper.* By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended; as, قاضِي نے سب لوگوں کو بُلاکر ایک ایک لکڑِي هاتھ هاتھ بھرکِي هر ایک آدمِي کو دِي *the judge, having summoned all the people, gave to every man a stick a piece, each of a cubit in length;* اپنِي اپنِي هر ایک آدمِي ایک ایک بِدّیا آزماوین *let us each try his own skill;* ایک ایک گھڑا دُودھ کا بھرکر *each man having filled each a pitcher of milk:* and, when a verb is repeated, continuation of the act is generally denoted; as چلا چلا *continuing to impel;* مار مار ڈال ڈال *keep striking down:* or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended; as کھینچا کھینچِي *pulling and hauling;* کہا کہِي *altercation;* مارا مارِي *scuffle;* دیکھا دیکھِي *competition, emulation:* or, when نہ precedes a reduplicated past participle, indifference as to the act is denoted; so, دیکھا نہ دیکھا *seen (or) not seen;* هُوا نہ هُوا *been (or) not been:* but, when the past participle, or past conjunctive participle, of a causal verb

is subjoined to the past participle or root of the neuter or active, the intention is to shew that the action is ready or completely done; as, بنا بنايا *ready made*; بني بنائي *having completely prepared*; پكا پكايا *ready cooked*; سج سجاكر *having completely prepared*; بيٹھي بٹھائي مين *in sitting still.* Here, too, may be noticed such idiomatical phrases as بيچون بيچ *in the very midst*; راتون رات *in the dead of the night*; كانون كان *with all* (*his*) *ears*.

85. To the names of different classes, different appellations of honour are added by way of distinction; thus Brāhmans take چوبي or پانڈي دوبي تواري; Musalmān Fakīrs are addressed with شاه or صوفي or پير; Hindū devotees or religious people, with گرو or بهگت or گوسائين or سائين; Rājpūts, with ٹهاكر; or Rājpūts and Sikhs, with راي or سنگه; Moguls, with مرزا or بيگ or آغا or خواجه; Saiyids, with مير; Shaikhs, with شيخ; Pathāns, with خان; Doctors, with پنڈت or مولوي or ملا; Merchants or Bankers, with ساه or سيٹه. And the most common terms of respectful address, used generally, are جهان پناه or مهاراج or قبله عالم *your Majesty!* پيرومرشد or خداوند *Sire!* صاحب or ميان or جي or ٹهاكر or لالا or بابو *Sir! Master! Worship!* غريب پرور *cherisher of the poor.*

APPENDIX.

The alphabet denominated Persian is properly Arabic, with the additional characters پ (*pe*), چ (*che*), ژ (*zhe*), and گ (*gāf*), which the Persians have devised to represent such elementary sounds in their language as are foreign to the Arabic; and, the names given to the whole, in the latter language, are اَلِف (*alif*), با (*bā*), با عجمي (*bā ajamī*) *the Persian bā*, تا (*tā*), ثا (*thā*), جِيم (*jīm*), جيم عجمي (*jīm ajamī*) *the Persian jīm*, حا (*ḥā*), خا (*khā*), دال (*dāl*), ذال (*dhāl*), را (*rā*), زا (*zā*), زا عجمي (*zā ajamī*) *the Persian zā*, سِين (*sīn*), شِين (*shīn*), صاد (*ṣād*), ضاد (*ẓād*), طا (*ṭā*), ظا (*ẓā*), عَين (*ain*), غَين (*ghain*), فا (*fā*), قاف (*ḳāf*), كاف (*kāf*), كاف عجمي (*kāf ajamī*) *the Persian kāf*, لام (*lām*), مِيم (*mīm*), نُون (*nūn*), وا (*wā*), ها (*hā*), يا (*yā*), agreeable to the order in which they were before arranged.

In the Hindustani, moreover, there are several elementary sounds, for which, though appropriate letters are found in the Nāgarī system of writing, yet no corresponding simple characters exist in the Persian alphabet;

the following combinations, or letters with extraordinary marks, are therefore generally adopted to represent them.

أ (for अ *a*) According to the orthography of the Arabs, ا (*alif*) has no sound of itself when at the beginning of a word, but it takes that of the accompanying vowel, as well as the name *hamza* in such cases; this compound is therefore called همزهٔ مفتوحه *hamza with fat'ḥa.*

آ (for आ *ā*) همزهٔ ممدوده or اَلِف ممدوده *hamza* or *alif with madda.*

إ (for इ *i*) همزهٔ مکسوره *hamza with kasr.* In Arabic and Persian words, however, when *hamza* with *kasr* follows *alif* immediately, the former is termed همزهٔ ملیّنه *softened hamza*, and may be distinguished in Nāgarī and Roman letters thus, इ *i*

إي (for ई *ī*) همزهٔ مکسوره و یاي معروف *hamza with kasr followed by yā-i-ma'rūf.* In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and the ي (*ye*) called یاي معروف *the known ye*, is used either with or without the vowel here marked to denote this sound.

أُ (for उ *u*) همزهٔ مضمومه *hamza with zamm.*

أُو (for ऊ *ū*) همزهٔ مضمومه و واو معروف *hamza with zamm followed by wāw-i-ma'rūf.* In all situations, however, except at the beginning of a word, ا (*alif*) is dropped, and و (*wāo*)

termed واوِ معروف, *the known wāo*, is used, either with or without the vowel marked over the preceding letter, to denote this sound.

رِ (for ऋ *ṛi*) رائي مكسوره *re with kasr.*

رِي (for ॠ *ṛī*) رائي مكسوره و يائي معروف *re with kasr and yā-i-maʿrūf.*

لِرِ (for ऌ *ḷri*) لام و رائي مكسورتين متصلة التلفظين *lām and re, both with kasr, pronounced closely together.*

لِرِي (for ॡ *ḷrī*) لام و رائي مكسورتين و يائي معروف *lām and re, both with kasr, followed by yā-i-maʿrūf.*

اي (for ए *e*) همزه مكسوره و يائي مجهول *hamza with kasr and yā-i-maj'hūl*: but, for the sound here intended ا is written at the beginning of a word only, the letter ي sufficing in the middle or at the end. As this pronunciation exists not in the Arabic, the ي when used for this purpose is called مجهول *unknown*, and there is no method of defining it by the Arabic orthography; it may therefore be distinguished from اِي (*ī*) and اَي (*ai*) by the circumstance of having no vowel prefixed.

أَي (for ऐ *ai*) همزه مفتوحه و يائي ساكن *hamza with fat'ḥa and ye quiescent*: but, *alif* and *hamza* are used at the beginning of a word only, the letter ي termed يائي ساكن ما قبل مفتوح *ye quiescent, the preceding letter having fat'ḥa*, serving, when *fat'ḥa* is written or understood over the preceding

letter, to convey this sound in the middle or at the end of a word.

او (for ओ *o*) همزهٔ مضمومه و واوِ مجهول *hamza with ẓamm and wāw-i-maj'hūl*: but, for the sound here intended, *alif* is not written except at the beginning of a word, و sufficing if in the middle or final. As this pronunciation is foreign to the Arabic, the و when thus pronounced is called مجهول *unknown*, and there is no mark to define it in the Arabic orthography; it may, therefore, be distinguished from اُو (*ū*) and اَو (*au*) by the circumstance of having no vowel prefixed.

أَو (for औ *au*) همزهٔ مفتوحه و واوِ ساکن *hamza with fat'ḥa and wāo quiescent*: but ا cannot be written for this purpose except at the beginning of a word, و called واوِ ساکنِ ما قبل مفتوح *wāo quiescent following a letter with fat'ḥa*, sufficing, if *fat'ḥa* precedes, to denote this sound in all other cases.

ں or ن (for ं *ṅ*) نونِ غنه or نونِ مغنونه *nasal nūn*. But the Nāgarī mark may be used occasionally for any nasal.

کھ (for ख *kh*) کافِ ثقیله *heavy kāf*.

گھ (for घ *gh*) کافِ عجمیِ ثقیله *heavy Persian kāf*.

ں or ن (for ङ *ng*) کافِ عجمیِ مغنونه *nasal Persian kāf*.

چھ (for छ *chh*) جیمِ عجمیِ ثقیله *heavy Persian jīm*.

جھ (for झ *jh*) جیمِ ثقیله *heavy jīm*.

ں or ںٗ (for ञ *ny*) یاٴي مغنونه *nasal ye.*

ٹ (for ट *ṭ*) تاٴي مُثقّله *heavier te.*

ٹھ for ठ *ṭh*) تاٴي اثقل *heaviest te.*

ڈ (for ड *ḍ*) دالِ مُثقّله *heavier dāl.**

ڈھ (for ढ *ḍh*) دالِ اثقل *heaviest dāl.**

ن or نٗ (for ण *ṇ*) نُونِ ثقِيله *heavy nūn.*

تھ (for थ *th*) تاٴي ثقِيله *heavy te.*

دھ (for ध *dh*) دالِ ثقِيله *heavy dāl.*

پھ (for फ *ph*) باٴي عجمِي ثقِيله *heavy Persian be.*

بھ (for भ *bh*) باٴي ثقِيله *heavy be.*†

کھ (for ष *kh*) کافِ اثقل *heaviest kāf.*

چھ (for क्ष *chh*) جِيم عجمِي اثقل *heaviest Persian jīm.*

Some of the most common technical terms of Grammar, with the corresponding words or expressions,

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* These letters are sometimes pronounced rather as *ṛ*, *ṛh*, than *ḍ*, *ḍh*; in which case they may, distinctively, be written ڑ (ड़) ڑھ (ढ़).

† In opposition to such compounds, called *heavy*, the simple Arabic letters are thus described; با تازِي خفِيفه ب (*bā tāzi khafīfa*) *the light Arabic bā*; جِيم تازِي خفِيفه ج (*jīm tazī khafīfa*) *light Arabic jīm*, &c.

chiefly derived from the Arabic and adopted in the Hindustani.

A.

Ablative (case) حالتِ مفعول or مفعول معه

Accidence صرف

Accidental عارضي

Accusative (case) حالتِ مفعول or مفعول به

Acted مفعول

Active (voice of a verb) معروف

Actor فاعل

Adjective اسمِ صفت or اسمِ وصف

—— (with a substantive) صفت or نعت

—— (with its substantive) صفت موصوف or نعت منعوت

—— in the comparative or superlative degree اسمِ تفضيل

—— of similitude اسمِ تشبيه

—— of quantity اسمِ مقدار

—— of quality اسمِ كيفيت

Adverb ظرف or حرفِ تميز or حرف

—— of place ظرفِ مكان

—— of time ظرفِ زمان

—— of affirmation حرفِ ايجاب

—— of negation حرفِ نفي

—— of injunction حرفِ تأكيد

—— of peculiarity or identity حرفِ تخصيص

—— of similitude حرفِ تشبيه

—— of exception حرفِ استثنا

—— of cause or reason حرفِ تعليل

—— of method حرفِ طرح

—— of condition حرفِ شرط

—— of society حرفِ معيّة

—— of extremity حرفِ غايت

Affirmation ايجاب or اثبات

Affirmative موجبه or مثبت

Agent or actor فاعل

Alphabet حروفِ تهجي or الف بي

Aorist مُضارِع
Apocope حذْف
Article حرْف
Artificial or positive جعْلِي

C.

Case حالت or كارك
Causal verb { فِعْل مُتعدّي or مُتعدّي بِمفعُولين
Commencement اِبْتدا
Common مُشْترك
Compound مُركّب
Concrete noun { اِسْمِ صِفت or صِفتِ مُشبّه
Condition شرْط
Conditional شرْطِي
Conjugation تصْرِيف or گرْدان
Conjugate (to) تصْرِيف كرْنا
Conjunction عطْف or حرْف
—— copulative حرْفِ عطْف
—— disjunctive حرْفِ ترْدِيد
—— explanatory حرْفِ بيان
—— conditional حرْفِ شرْط

Conjunction consequential } حرْفِ جزا
Consonant حرْفِ صحِيح
Construction ربْط
Construe (to) ربْط دينا
Context { قرينه or مضْمُون or معْنِي or فحْواىِ كلام
Correlative pronoun } جَوابِ مَوصُول
Couplet بَيت or دوها

D.

Dative case { حالتِ مفْعُول or مفْعُول لِأجْلِه
Declension { تصْرِيف or تبْدِيل or گرْدان or صرْف
Declined or inflected مُتصرِّف
Defective ناقِص
Definition تعْرِيف
Definite محْدُود
—— article { حرْفِ معْرِفه or حرْفِ تعْرِيف
—— noun اِسْمِ معْرِفه

Degree, comparative — صِيغهٔ تفْضِيل

——, superlative — صِيغهٔ مُبالغه

Demonstrative pronoun — اِسْمِ اِشاره

—— the noun with it — مُشار اِلَيهِ

Derivation — اِشْتقاق or وَجْهِ تسْمِيَه

Derivative — مُشْتق

Diacritical points — اِعْراب or حَرَكات

Doubling (of a letter) — تشْدِيد or اِدْغام

Double (letter) — مُشدد

Doubtful — مُبْهم

Dual number — تثْنِيَه

Dual (a word) — مُثنّي

E.

Elision — حذف

——, cut off by it (a letter or syllable) — مَحْذُوف

Emphasis — تأْكِيد

Emphatick — تأْكِيدي

Etymology — اِشْتقاق or تشقُّق or وَجْهِ تسْمِيَه or صرْف

Euphony — تحْسِينِ تلفُّظ

Exception — اِسْتثْنا

—— (irregular) — مُسْتثْنيٰ or شاذّ

Explanatory — بَيانِيَه or بيانْوار or شرْحوار

Expletive — تكْيَه كلام or سُخن تكْيه

—— of a nomitive, or name of the agent, before a transitive verb in a past tense — ماضِي مُتعدِي كي فاعِل كا حرْفِ لازِم

Explication — شرْح or تفْسِير

Expressed — ملْفُوظ or مذْكُور

F.

Female — ماده

Feminine gender — تأْنِيث

—— (of the gender) — مُوَنث

Foot (in verse) — جُز or رُكْن

Form (of a word) وَزْن

Future (tense of a verb) مُسْتَقْبِل

—— (futurity) اِسْتِقْبال

G.

Gender جِنْس

General اَكْثَرِيَه

Genitive case حالتِ اِضافت or حالتِ جرِّي

Genitive (the governed of two nouns) مُضافٌ اِلَيه

Gerund اِسْمِ مَصْدَر

Governed مَعْمُول or مَفْعُول or مَنْصُوب

Governing فاعِل or عامِل

—— (of two nouns in construction) مُضاف

Grammar صَرْف و نَحْو or بياكرن

—— (rule in) قاعِده

H.

Hemistick مِصْراع

I.

Idiom مُحاوَره or طرزِ كلام or اِصْطِلاح

Immovable (a consonant without a vowel) غيرِ مُتَحَرِّك

Imperative اَمر

Imperfect tense ماضِي اِسْتِمْرارِي or مُسْتَمِرّ ماضِي

—— (verb or noun) ناقِص

Indeclinable غَيرِ مُتَصَرِّف

Indefinite noun or article اِسْمِ تَنْكِير or اِسْمِ نَكِره

Indefinite (tense, &c.) مُطْلَق

Inference حاصِل or نَتِيجه

Infinitive مَصْدَر

Inflection تَبْدِيل or تَصْرِيف or گَرْدان

Interjection حرفِ ندا or حرف

Interrogative pronoun اِسْمِ اِسْتِفْهام or حرفِ اِسْتِفْهام

Irregular سَماعِي or شاذّ

L.

Letter حَرْف

M.

Male نر
Masculine gender تذْكِير
Masculine (a word) مُذَكّر
Metre { نظْم or قافِيَه or بحْر or وزْن or مِيزان
Mood صِيغه
Moveable مُتحرّك

N.

Negation نفِي or نهِي
Negative منفِي
Neuter verb فِعْل لازِمِي
Nominative case حالتِ فاعِل
—— (noun in it) { فاعِل or مُبتدا or كرْتا
Noun اِسْم
—— primitive اِسْمِ جامِد
—— derivative اِسْمِ مُشْتق
—— concrete or abstract { اِسْمِ صِفت
—— verbal { اِسْمِ مصْدر or حاصِلِ مصْدر

Noun of the actor اِسْمِ فاعِل
—— indefinite { اِسْمِ تنْكِير or اِسْمِ نكْره
—— definite (by an article) { اِسْمِ معْرفه
—— diminutive اِسْمِ تصْغِير
—— of excess اِسْمِ مُبالغه
—— of place { اِسْمِ مكان or اِسْمِ ظرْف
—— of time اِسْمِ زمان
—— of instrument اِسْمِ آله
—— appellative اِسْمِ جِنْس
—— arbitrary اِسْمِ سماعِي
—— or name, proper علَم
Number (of a verb or noun) { صِيغه
Numeral اِسْمِ عدد
Nūnation تنْوِين

O.

Origin اصْل or بُنْياد or مبْدا
Original اصْلِي or ذاتِي or جوهرِي

Orthography اِمْلا or رَسَمُ آلْخط

Orthographical marks اِعْراب

P.

Parenthesis جُمْله مُعْتَرِضه

Part of speech كَلِمه

Participle past اِسْم مَفْعول

—— past conjunctive or pluperfect } ماضِي مَعْطُوف عليهِ

—— present اِسْمِ حالِيَه

Particular جُزِيه

Passive (voice of a verb) مجْهُول

Past (tense) ماضِي

—— absolute or indefinite tense } ماضِي مُطْلَق

—— past, or pluperfect tense } ماضِي بعيد

—— present, or past definite tense } ماضِي قرِيب

—— future tense ماضِي مُتَشَكِّي

—— optative tense } ماضِي مُتَمَنِّي

Past conditional tense } ماضِي شرْطِي

Person, first (*the*) *speaker* } مُتَكَلِّم

——, second (*the spoken to*, or, *present*) } مُخاطب or حاضِر

—— third, (*the absent*) } غايِب

Phrase اِصْطِلاح

Plural number { جمْع or صِيغهٔ جمْع

Potential اِمْكانِي

Preposition or postposition { حرْف or حَرْف مَعْنَوِي

Present tense حال

—— past, or imperfect tense } ماضِي اِسْتِمْرارِي or مُسْتَمِر ماضِي

—— future tense حال مُتَشَكِّي

Prohibition نهِي

Pronoun (personal) } ضمِير or اِسْمِ ضمِير

Pronoun (common or reflective) ضمیر مُشترک

Pronunciation تلفّظ or مخرج

Prose نثر

Prosody عروض

Proximate قریب

Q.

Quiescent (having no vowel) ساکن or موقوف

R.

Radical اصلي or ذاتي or جوهري

Regular با قاعده or قیاسي

Relative pronoun اسمِ موصول

Remote بعید

Rhyme قافیه or ردیف or سجع

Rule قاعده or قانون or ضابطه

S.

Scanning تقطیع

Sentence جُمله

Sign علامت

Simile تشبیه or تمثیل

Simple بسیط

Single مفرد

Singular number واحد or صیغهٔ واحد

Spelling املا or هجي

Substantive (when alone) اسم

—— (with an adjective) موصوف or منعوت

Superlative مُبالغه

Syllable, first فا کلمه

——, second عین کلمه

——, third لام کلمه

——, fourth لام ثاني کلمه

Synonimous مُترادف or هم معني

Syntax نحو

T.

Tense صیغه or زمان or سمي

Tetrastick رُباعي

V.

Verb فعل

Verb intransitive	فِعْل لازِمي
—— transitive	فِعْل مُتعدّي
—— substantive	رابِطه زماني
Verse (in opposition to prose)	نظْم
—— (in prosody)	بَيت
Vocative case	حالتِ ندا
Voice (of a verb)	صِيغه
—— active	صِيغهٔ معْرُوف
—— passive	صِيغهٔ مجْهول
Vowel, long (namely ي or و or ا)	حرفِ عِلت
Vowel, short (that is اُ or اِ or اَ)	حَرَكت or اِعْراب or ماتْرا

U.

Uncommon	شاذّ
Understood	مُقدّر or مضْمر
Ungrammatical	بي قاعِده or نا مربُوط or خِلافِ قِياس
Universal	كُلِيَه or كُلي
Unlimited	غير محْدُود
Uncompounded	بسِيط or غير مُركّب

Days of the Week.

Hindūstānī.	Hindawī.	Persian.	English.
اِتْوار	رِبيبار	يكْشنْبه	Sunday.
سومْوار or پِير	سومْبار	دُوشنْبه	Monday.
منْگل	منگلْبار	سِه شنْبه	Tuesday.
بُدّه	بُدّهبار	چهارْشنْبه	Wednesday.
جُمْعه رات	برِهَسْپتبار	پنْجشنْبه	Thursday.
جُمْعه	سُكْربار	آدِينه	Friday.
سنِيچر	سنِيبار	شنْبه or هفْته	Saturday.

The months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بَیساکْهہ	October	کاتِکْ or کارْتِکْ
	May	جیٹْهہ	November	اگْهن
	June	اساڑْه	December	پُوس
	July	ساوَن or سراوَن	January	ماگْهہ
	August	بهادون	February	پهاگن or پهالْگُن
	September	کُوار or آسِن	March	چَیت

The lunar months of the Arabians are

		Days.			Days.
مُحَرَّم	which are commonly made to consist of	30	رجب	which are commonly made to consist of	30
صفر		29	شعْبان		29
رِبيع الاَوَّل		30	رمضان		30
رِبيعُ اَلثَّانِي or رِبيع الآخِر		29	شَوّال		29
جُمادَ الاَوَّل		30	ذِي اَلقَعْده or ذِي قعْده		30
جُمادَ اَلثَّانِي or جُمادَ الآخِر		29	ذِي اَلحِجه or ذِي حِجّه		29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

FABLE

OF THE

Four learned, but indiscreet, Brāhmans, who restored a dead Tiger to life,

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयस्थल नाम नगर वहां का वर्धमान नाम राजा उस के नगर में बिष्णुस्वामी नाम ब्राह्मण उस के चार बेटे एक ज्वारी दूसरा कस्बीबाज़ तीसरा छिनला चौथा नास्तिक एक दिन वुह ब्राह्मण अपने बेटों को समझाने लगा कि जो कोई जूआ खेल्ता है उस के घर में लक्ष्मी नहीं रहती यिह सुन वुह ज्वारी अपने जी में बहुत दिक़ हूआ और फिर उन्ने कहा कि राज नीति में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से निकाल दीजे इसी लिये उत्तम है कि और लोग जूआ न खेलें ॥

और ज्वारी के जोरू लड़कों को घर में होते भी घर

में न जानिये क्यूं कि नहीं मअ़लूम किस वक़्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अप्ने जी को दुख बिसाते हैं और कस्बी के बस में हो सर्बस अप्ना दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आद्मी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रह्ते हैं और अज्ञानी उस से प्रीत कर अप्ना सत शील जस आचार बिचार नेम धर्म सब खोते हैं और उस को अप्ने गुरु का उपदेस भला नहीं लग्ता और ऐसे कहा है कि जिस ने अप्नी लाज खोई दूस्रे को वुह कब बेहुर्मत कर्ने से डर्ता है और मसल है कि जो बिलाव अप्ने बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कह्ने लगा कि जिन्हों ने बालकपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जौबन के गर्व में रहे सो बृद्ध काल में पछ्ता कर हिर्स की आग में जल्ते हैं यिह बात सुन उन चारों ने आपस में बिचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्ना भला है इस से उत्तम यिह है कि बिदेस में जाकर बिद्या पढ़िये यिह बात आपस में ठान वे एक और नगर में गये और कित्नी एक मुद्दत के बअ़द पढ़्के पंडित हो अप्ने घर को चले राह में देख्ते क्या

हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गठ्ठी बांध चाहे कि ले जाय इस में उन्हों ने आपस में कहा कि आओ अप्नी अप्नी बिद्या आज़मावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वुह पोट ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ छींटा मारा कि वे हाड़ लग गये दूस्रे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीस्रे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वुह उठ्ते ही इन चारों को खा गया ॥

इत्नी कथा कह बैताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किसू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بيتال بولا اي راجا جيستهل نام نگر وهان كا وردهمان نام راجا اس كي نگر مين
بشنسوامي نام براهمن اس كي چار بيتي ايك جواري دوسرا كسبيباز تيسرا
چهنلا چوتها ناستك ايك دن وه براهمن اپني بيتون كو سمجهاني لگا كه جو كوئي
جوا كهيلتا هي اس كي گهر مين لچهمي نهين رهتي يهه سن وه جواري اپني جي
مين بهت دق هوا اور پهر اُنني كها كه راج نيت مين ايسي لكهتا هي كه جواري
كي ناك كان كاٹ ديس سي نكال ديجي اسي ليئي اتم هي كه اور لوگ جوا
نه كهيلين

اور جواري كي جورو لڑكون كو گهر مين هوتي بهي گهر مين نه جانيئي كيون كه نهين
معلوم كس وقت هار دي اور جو بيسوا كي چرترون پر موهت هوتي هين
سو اپني جي كو دكه بساتي هين اور كسبي كي بس مين هو سربس اپنا دي انت
كو چوري كرتي هين اور ايسي كها هي كه جو ناري آدمي كي من كو ايك گهڑي
مين موه لي ايسي ناري سي گياني دور رهتي هين اور اگياني اس سي پريت كر
اپنا ست سيل جس آچار بچار نيم دهرم سب كهوتي هين اور اس كو اپني گرو كا
اپديس بهلا نهين لگتا اور ايسي كها هي كه جس ني اپني لاج كهوئي دوسري كو
وه كب بيحرمت كرني سي ڈرتا هي اور مثل هي كه جو بلاو اپني بچي كو كهاتا
هي سو چوهي كو كب چهوڑيگا

پهر كهني لگا كه جنهون ني بالكپن مين بديا نه پڑهي اور جواني مين كام سي آتر

هو جوبن کي گرب مين رهي سو برده کال مين پچهتاکر حرص کي آگ مين جلتي هين يهه بات سن ان چارون ني آپس مين بچارکر کها که بديا هين پرش کي جيني سي مرنا بهلا هي اس سي اتم يهه هي که بديس مين جاکر بديا پڙهيي يهه بات آپس مين ٺهان وي ايک اور نگر مين گيي اور کتني ايک مدت کي بعد پڙهکي پنڈت هو اپني گهر کو چلي راه مين ديکهتي کيا هين که ايک کنجر موئي هوئي شير کي هڈي چمڙا جدا کر گٹهڑي باندهه چاهي که لي جائي اس مين انهون ني آپس مين کها که آؤ اپني اپني بديا آزماوين

يهه ٹههرا ايک ني اسي بلاکر کچهه ديا اور وه پوٹ لي اسي بدا کيا اور رستي سي کناري هو اس موٹ کو کهول ايک ني ساري هڈيان جا بجا لگا منتر پڑه چهينٹا مارا که وي هاڑ لگ گيي دوسري ني اسي طرح سي ان هڈيون پر ماس جما ديا تيسري ني اسي بهانت سي ماس پر چام بٹها ديا چوتهي ني اسي ريت سي اسي جلا ديا پهر وه اٹهتي هي ان چارون کو کها گيا

اتني کتها کهه بيتال بولا اي راجا ان چارون مين کون ادهک مورکهه تها راجا بکرم ني کها جس ني اسي جلا ديا سوئي بڑا مورکهه تها اور ايسا کها هي که بده بنا بديا کسو کام کي نهين بلکه بديا سي بده اتم هي اور بده هين اسي طرح مرتي هين جيسي سنگهه کي جلاني والي موي

A literal translation of the same Fable into English.

Baitāl said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons; one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājnīti it is thus written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And the wife (and) children of a gamester, though even being in (his) house, do not consider in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and, being in the power of a courtezan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise,

making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 68 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said, that "than the science-void man's living, to die is better; from this (reason) this is best, that having gone into a foreign country, we read science." Having settled this matter among themselves, they went into another city; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see! (meaning, "they are astonished at seeing," as explained at paragraph 68 of the Grammar) that a *Kanjar*, having separated the bones (and)

skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians) gave (him) something, and taking that bundle dismissed him; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together; the second, in this very manner, caused flesh to collect on those bones; the third, in this same way, caused skin to settle on the flesh; and, the fourth, exactly in this fashion, caused it (the tiger) to live: then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four? King Bikram said, who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use; but, discretion is better than science; and the void of discretion perish in like manner as the revivers of the tiger died.

A COLLECTION OF SOME OF THE MOST USEFUL VERBAL ROOTS IN THE *HINDUSTANI LANGUAGE*, ALPHABETICALLY ARRANGED.

ا

آ v. n. *come, be.*

اُبَس v. n. *rot, putrefy.*

اُبَک v. n. *vomit.*

اُبَل v. n. *boil.*

اُبھاڑ v. a. *take away, steal.*

اُبھر v. n. *rise up, swell.*

اُپَتھ v. n. *be tired of business.*

اُپَج v. n. *spring up, grow.*

اُپَڑ v. n. *be rooted out, be skinned, be pulled out.*

اُپَس v. n. *become musty, rot.*

اپْنا v. a. *convert to thy own use, make thy own.*

اپْھر v. n. *swell out* (the belly), *gormandize ; become very rich.*

اُپْھن v. n. *boil over.*

اُتَر v. n. *descend, pass over, go off, become insipid, fall in value* or *dignity.*

اِتْرا v. n. *act affectedly.*

اُتْھل v. a. *overset, turn over.*

اٹک v. n. *be stopped* or *prevented, cease, rest.*

اٹْکل v. a. *guess, judge, think.*

اُٹّھ v. n. *rise up.*

اٹیر v. a. *make into skeins, reel ; lounge (a horse).*

اُجڑ v. n. *become desolate.*

اُجل v. n. *become clean, shine.*

اُجّھل v. a. n. *pour or flow from one vessel into another.*

اُچٹ v. n. *be separated, slip, glance off, rebound.*

اُچّر v. n. *separate; be spoken* or *pronounced.*

اُچک v. n. *rise, be raised.*

اُچل v. n. *be separated.*

اُچّھل v. n. *be thrown up, leap, bound, spring up.*

اُدّھار v. a. *liberate, discharge.*

ادّھیا v. a. *halve, divide.*

ارّج v. a. *gain, acquire.*

ارّچ v. a. *worship.*

اڑ v. n. *stop, hesitate.*

آڑ v. a. *prop, shelter.*

اُڑ v. n. *fly.*

آزّما v. a. *try, prove.*

اُسا v. a. *winnow.*

اُساس v. n. *breathe.*

اُسیج v. n. *boil.*

اُسر v. n. *retreat, recede, shrink from.*

اُسن v. n. *boil.*

اُکّتا v. n. *fret, be tired of.*

اُکّسار v. a. *promote, forward.*

اکڑ v. n. *strut, writhe.*

اُکس v. n. *be excited, be moved.*

اَکلا v. n. *be distracted, tire.*

اُکّھڑ v. n. *be rooted up.*

اُگ v. n. *grow, rise.*

اُگل v. a. *spit out ; refund.*

اگور or اگول v. a. *watch.*

اُگّھڑ v. n. *be uncovered.*

آلاپ v. a. *tune the voice.*

اُلَٹ v. n. *be reversed :* v. a. *pervert, subvert.*

اُلَجّھ or اِلجّھ v. n. *be entangled, be involved :* v. a. *quarrel.*

السا v. n. *doze, be drowsy.*

اُلینڈ v. n. *pour water.*

اما v. n. *be contained.*

اُمڈ v. n. *overflow, be poured out; fall* (as tears).

آن v. a. *bring.*

انٹ v. n. *be contained, be filled up* (a well, &c).

اُنچا v. a. *raise, take up.*

اُنڈیل v. a *pour.*

انک v. n. *be valued, be examined, be approved of.*

انواس v. a. *rinse.*

انہا v. n. *bathe.*

اوٹ v. a. *defend, shelter; thrum; catch* (a ball, &c.).

اَوٹ v. n. *boil; consume with rage* or *vexation.*

اوڑہ v. a. *put on* (dress).

اوک v. n. *vomit.*

اُوک v. n. *miss, err, mistake.*

اَونڈھا v. a. *reverse, spill.*

اُونگھ v. n. *nod, doze, droop.*

اہار v. a. *paste.*

اُھَر v. n. *subside* (a swelling or inundation).

اَینٹھ v. n. *writhe, twist, cramp:* v. a. *tighten.*

اَینچ v. a. *draw, attract.*

ب

باچھ v. a. *choose, select.*

بار v. n. *leave off:* v. a. *forbid, prohibit: kindle.*

باس v. a. *scent, perfume.*

بانٹ v. a. *share, distribute.*

بِت or بِیت v. n. *pass.*

بَتا v. a. *point out, shew.*

بِتھر v. n. *be scattered, be sprinkled.*

بَٹ v. n. *be twisted, be divided;* v. a. *twist, gain.*

بِٹا v. a. *scatter, sprinkle.*

بٹور v. a. *collect, gather up.*

بج or باج v. n. *be sounded, sound.*

بجھ v. n. *be insnared, stick.*

بُجھ v. n. *be extinguished.*

بِجْهک v. n. *be alarmed.*

بچ v. n. *be saved, escape.*

بِچار v. n. *consider, think, comprehend.*

بِچَک v. n. *be disappointed: sprain: run away.*

بِچل v. n. *bend, slip, turn, break thy promise.*

بِچْھ v. n. *be spread.*

بِچْھڑ v. n. *be separated.*

بِچْھل v. n. *be separated, slip.*

بَحَث v. a. *argue, dispute.*

بَخْش v. a. *give, forgive.*

بَد v. a. *wager; settle.*

بِدار v. a. *tear, rend.*

بَدَل v. a. *change, alter.*

بِدور v. a. *screw; mock.*

بِدوڑ v. a. *laugh at, mock.*

بدْه v. a. *kill, smite, slay.*

بِرا or بِراو v. a. *mock, vex.*

بِراج v. n. *be splendid, enjoy thyself, live at ease.*

بَرْت v. a. *use.*

بَرَج v. a. *forbid, prohibit.*

بَرَس v. n. *rain.*

بِرم v. n. *stop, remain.*

بَرْما v. a. *bore.*

بَڑْبَڑا v. a. *mutter, talk nonsense or light-headedly*

بَڑْه v. n. *increase, proceed, advance, grow, rise.*

بَس v. n. *abide, dwell, be peopled.*

بِساه v. a. *buy, purchase.*

بِسر v. n. *be forgotten, be omitted.*

بِسُور v. n. *sob, cry slowly.*

بَک v. n. *prate, chatter.*

بِک v. n. *be sold, sell.*

بِگَس or بِکَس v. n. *blow* or *expand* (as a flower).

بکوٹ v. a. *scratch, lacerate with nails.*

بَکْهان v. a. *praise, explain.*

بِکْهر v. n. *be scattered, be dishevelled; be angry.*

بکْهِیا v. a. *stitch, quilt.*

بگَد v. n. *return: be spoiled.*

بِگَڑ v. n. *be spoiled; quarrel.*

بگھار v. a. *season.*

بَل v. n. *burn.*

بِلا v. n. *vanish;* v. a. *cause to vanish, dissipate.*

بِلبِلا v. n. *be in pain, complain from pain or grief.*

بِلچ v. a. *extract, pick.*

بِلَس v. n. *be pleased.*

بِلگ v. n. *be separated.*

بلبھا or بِلما v. a. *allure, tantalize.*

بِلَمب v. n. *tarry, wait, delay.*

بِلنگ v. n. *climb, ascend.*

بِلو v. a. *churn.*

بِلوک v. a. *look at, see.*

بَن v. n. *be prepared, be made, become, be.*

بِن v. a. *knit, weave;* v. n. *be picked.*

بُن v. a. *weave, intertwine.*

بَنچ v. n. *be read, be perused.*

بندھ v. n. *be tied, be fastened.*

بِندھ v. a. *sting;* v. n. *be bored or pierced.*

بو v. a. *sow.*

بُوجھ v. a. *understand, comprehend, think.*

بوجھ v. a. *load.*

بودھ v. a. *wheedle.*

بَورا v. n. *madden, be mad.*

بُوڑ v. n. *dive, drown, dip.*

بُوک v. a. *powder, grind.*

بول v. n. *speak, sound, say.*

بَونٹ v. n. *intwine, twine.*

بہ v. n. *flow, float, blow.*

بیا v. n. *suit, fit.*

بُہار v. a. *sweep, gather.*

بھاکھ v. a. *speak, call.*

بھاگ v. n. *flee, run away.*

بھان or بھانج v. a. *turn on a lathe, twist, whirl, brandish.*

بھبک v. n. *be enraged, catch fire, run rapidly.*

بھبھرا v. n. *swell* (the face, &c.).

بھبھک v. n. *simmer, bubble, emit steam, boil.*

بھٹک v. n. *go astray, wander.*

بھٹھیا v. n. *ebb* (the tide), *go down the river.*

بھج v. a. *worship, adore.*

بھچک v. n. *be astonished.*

بھر v. a. *fill ; daub ; heal.*

بہر v. n. *return, come back.*

بھرا v. a. *wheedle.*

بھرکا v. a. *slake* (*lime*).

بھڑ v. n. *close, be joined.*

بھڑک v. n. *shrink, be scared, blown up into a flame.*

بھس or بھنس v. n. *float.*

بہک v. n. *be balked, be misled, stray ; be drunk.*

بھکوس v. a.
بھکھ v. a. } *eat, devour, stuff.*

بھگت v. a. *enjoy, be punished.*

بہل v. n. *be amused.*

بھلس v. n. *be singed.*

بھن v. n. *be parched, grilled, fried, broiled.*

بھنبھنا v. n. *buzz* (as a fly).

بھنبھوڑ v. a. *worry, bite.*

بھنجا v. a. *change* (*money*).

بھنک v. n. *buzz, swarm.*

بھوگ v. n. *enjoy, suffer.*

بھول v. n. *forget, err, mistake, omit, stray.*

بھونس v. n. *bark* (a dog).

بھونک v. n. *bark ; talk foolishly.*

بھونک v. a. *stab, drive in.*

بھیج v. a. *send, transmit.*

بھیگ or بھیج v. n. *be wet.*

بھیٹ or بھینٹ v. a. *meet, visit.*

بیاپ v. n. *occupy, effect.*

بیاہ v. a. *marry.*

بیٹھ v. n. *sit.*

بیچ v. a. *sell.*

بیندھ or بیدھ v. a. *perforate.*

بیڑھ v. a. *enclose, impound.*

بیل v. a. *roll out, laminate.*

بیونت v. a. *cut out, shape.*

پ

پا v. a. *get, find, reach.*

پاچھ v. a. *inoculate.*

پانس v. a. *manure.*

پتھرا v. n. *be petrified.*

پتیا v. a. *trust, believe.*

پٹ v. n. *be roofed: be watered: be paid: be filled.*

پٹ v. n. *be beaten, be dashed, be thrashed.*

پٹک v. a. *dash, throw down with violence, knock.*

پٹھو or پٹھا v. a. *send.*

پچ v. n. *be digested; rot; be consumed, labour.*

پچک v. n. *be squeezed; be shrivelled.*

پچھتا or پستا v. n. *regret, repent.*

پچھڑ v. n. *fall, tumble down.*

پچھل or پھسل v. n. *slip, slide.*

پرا or پلا v. n. *run off, flee.*

پرا v. n. *be painful.*

پرپرا v. n. *smart.*

پرتپال v. a. *cherish.*

پرک v. n. *be habituated.*

پرکھ v. a. *inspect, examine.*

پرو v. a. *thread* (as a needle), *string* (as pearls).

پروس v. a. *take up dinner, serve up, distribute.*

پریت v. a. *reel* (*thread, &c.*).

پڑ v. n. *fall, lie down, repose, drop.*

پڑپڑا v. n. *prattle, chatter: throb* (*with pain*).

پڑھ v. a. *read, repeat, say.*

پس v. n. *be ground, be powdered; be distressed.*

پسا v. a. *skim* (*a liquid*).

پسار v. a. *spread, distend.*

پسوج v. a. *stitch.*

پسیج v. n. *perspire, melt.*

پک v. n. *be cooked, be ripened; be turned grey.*

پکار v. n. *call out, cry out.*

پکڑ v. a. *lay hold on, seize.*

پکّھار v. a. *wash.*

پگرا v. n. *ruminate, chew the cud.*

پگھل v. n. *be melted, melt.*

پل v. n. *be reared, thrive.*

پل v. n. *be bruised, be pressed:* v. a. *attack.*

پلان v. a. *saddle (a horse, &c.).*

پلپلا v. a. *soften.*

پلٹ v. n. *return, retreat, rebound; change.*

پلچ v. n. *adhere.*

پنپ v. n. *thrive, prosper, flourish, shoot forth.*

پنپنا v. n. *twang, whiz.*

پنیا v. a. *water, irrigate.*

پوت v. a. *plaster, besmear.*

پوج v. a. *adore, idolatrize.*

پوچھ v. a. *ask, inquire.*

پونڈه or پوڑه v. n. *sleep.*

پوس v. a. *nourish, bring up.*

پونچھ v. a. *wipe*

پھاٹ or پھٹ v. n. *be torn, split, rent, broken.*

پھاڑ v. a. *tear, split, break.*

پھاند v. a. *jump over: imprison, tie, insnare.*

پھب v. n. *become, befit, fit.*

پھٹک v. a. *winnow, dust;* v. n. *be separated.*

پھٹکار v. a. *curse*

پہچان v. a. *know, recognise.*

پھدک v. n. *hop* (as small birds), *jump, leap.*

پھر v. n. *turn, return, roam.*

پھرپھرا v. n. *tremble, wave.*

پھرچھا v. a. *clean, wipe, settle.*

پھڑک v. n. *flutter, vibrate.*

پھنس or پھس v. n. *be entangled* or *caught, stick.*

پھسپھسا v. n. *whisper.*

پھسک v. n. *split, burst, break.*

پھسل v. n. *slide, slip, err.*

پھسلا v. n. *coax, wheedle.*

پھل v. n. *bear fruit, produce; be fortunate.*

پَہَر or پَہَن v. a. *put on, clothe, wear, dress.*

پھُنپھنا v. n. *hiss* (as a snake).

پَہُنچ v. n. *arrive.*

پھَنس v. n. *be imprisoned.*

پھُوٹ v. n. *be broken, be burst, be separated.*

پھُونک or پھُوک v. a. *blow.*

پھُول v. n. *blossom; be pleased.*

پھَیل v. n. *be spread; be diffused* or *expanded.*

پھینا v. n. *foam.*

پھینٹ v. a. *mix, beat* (as eggs, &c.), *triturate.*

پھینچ v. a. *rinse, wash, squeeze.*

پھینک v. a. *throw, fling.*

پِی *drink; smoke.*

پَیٹھ v. n. *enter, pervade.*

پَیر v. n. *swim.*

پیڑ v. a. *press, squeeze, rack.*

پَینا v. a. *sharpen.*

ت

تار v. a. *free, rid, absolve.*

تاڑ v. a. *understand, guess.*

تک or تاک v. a. *stare at, look at, aim, spy.*

تاگ v. a. *thread.*

تاو v. a. *heat, blow up heat; prove, assay: twist.*

تپ v. n. *be heated, glow, frisk about; be glorified.*

تَپک v. n. *throb, palpitate.*

تُتلا v. n. *lisp.*

تج v. a. *abandon, quit, leave.*

تچ v. n. *parch, scorch.*

تحصیل v. a. *collect (a tax); oppress, afflict.*

تر v. n. *pass over; be saved.*

تِر v. n. *swim.*

ترا v. n. *grumble, murmur.*

تَراش v. a. *cut, clip, shave.*

تُرَپ v. a. *sew, stitch.*

ترترا v. n. *bluster, boast.*

ترترا v. n. *trickle, drop.*

ترچھا v. a. *make crooked:* v. n. *be perverse, be affected.*

ترس v. n. *long, desire: pity.*

ترمرا v. n. *vibrate, dazzle.*

ترپھ or ترپ v. n. *flutter, palpitate, be agitated.*

ترپھڑا v. n. *flutter, palpitate.*

ترترا v. n. *trickle, drop, patter, welter : crack.*

ترک v. n. *be cracked, be split.*

تکھار v. a. *prove, investigate.*

تگ v. a. *quilt, stitch.*

تل v. a. *fry.*

تلپھ or تلپ v. a. *flutter, palpitate, be restless.*

تلتلا v. n. *shake.*

تمتما v. n. *grow red (in the face), glow, sparkle.*

تن v. n. *extend, stretch, be pulled tight.*

تنا v. n. *twang.*

تنتنا v. n. *twang, tingle.*

تنک v. n. *flutter, throb.*

توپ v. a. *bury, cover.*

توڑ v. a. *break; change* (as money).

تول or تول v. a. *weigh, balance; confront* (as two armies).

توم v. a. *card, separate* (wool or cotton with the finger).

تھامبھ v. a. *support; shield, protect; prevent; stop.*

تھرتھرا v. n. *tremble, quiver.*

تھاک or تھک v. n. *be tired.*

تھلتھلا v. n. *undulate, shake.*

تھم v. n. *stop; be supported.*

تھوپ v. a. *heap up; plaster.*

تھوک v. a. *spit.*

تیاگ v. a. *leave, forsake, quit.*

تیورا v. n. *have a swimming in the head.*

ٹ

ٹاپ v. n. *paw with the fore feet* (as a horse).

ٹانک v. a. *stitch.*

ٹانگ v. a. *hang up (by a string, &c.), dangle.*

ٹپ v. a. *jump over.*

ٹپک v. n. *drop; drip; throb.*

ٹٹول v. a. *feel for, grope for, touch.*

ٹرٹرا or ٹرّا v. a. *chatter.*

ٹس v. n. *burst, split, crack.*

ٹِک v. n. *stop, stay, settle.*

ٹگھل or ٹگر v. n. *roll.*

ٹِگھل v. n. *melt, rarefy.*

ٹل v. n. *give way; disappear.*

ٹنکور v. a. *twang.*

ٹُوٹ v. n. *break, break forth.*

ٹوک v. a. *interrogate, accost, challenge.*

ٹُونگ v. a. *peck, nibble, piddle.*

ٹھوس or ٹھاس v. a. *stuff, cram.*

ٹھان v. a. *resolve, settle.*

ٹھپ v. a. *strike.*

ٹھٹّھا v. a. *beat, strike; harass.*

ٹھٹھُر or ٹھٹِھر v. n. *be numbed, be chilled.*

ٹھٹھک or ٹھٹِھک v. n. *stop, stagnate, stand amazed.*

ٹھِر v. n. *freeze, be chilled.*

ٹھگ v. a. *cheat, deceive.*

ٹَہَل v. n. *walk about, ramble.*

ٹھِن v. n. *be fixed, be settled.*

ٹھنٹھنا v. n. *jingle, rattle.*

ٹھُنُک or ٹھِنَک v. n. *sob.*

ٹھونک or ٹھوک v. a. *strike, knock, hammer; drive (a stake).*

ٹھہر v. n. *be fixed, be settled.*

ٹھیل v. a. *shove, push.*

ٹِیپ v. a. *press, squeeze, feel.*

ٹیر v. n. *bawl, roar to; tune.*

ٹِیس v. n. *throb, palpitate.*

ٹیک v. a. *prop, support.*

ج

جا v. n. *go, be, pass.*

جاچ v. a. *implore, beg, want.*

جگ or جاگ v. n. *be awake.*

جان v. a. *know, suppose, trust.*

جانْچ v. a. *examine, try, prove.*

جپ v. a. *repeat the name of God internally.*

جتا v. a. *inform of, caution.*

جُٹ v. n. *close with, unite.*

جُر v. n. *be procured.*

جڑ v. a. *shake off: join; stud, set jewels.*

جُڑ v. n. *be joined, be mended.*

جکڑ v. a. *tighten, bind, tie.*

جُگال v. a. *chew the cud.*

جگْمگا v. n. *glitter, glimmer.*

جر or جل v. n. *burn.*

جلْبِلا v. a. *be indignant, rage.*

جم v. n. *germinate, grow.*

جم v. n. *be frozen; be collected; adhere.*

جمَک v. n. *succeed, go on well, fit; be assembled.*

جمْہا v. n. *gape, yawn.*

جن v. n. *be delivered of child.*

جنْتا v. n. *be squeezed, be pressed.*

جنم v. n. *be born.*

جوت v. a. *yoke; plough, till.*

جُوجْھ v. n. *fight; be killed in battle.*

جوکْھ v. a. *weigh.*

جوَنْک v. a. *rail at.*

جوہ v. a. *expect, look out for.*

جھاڑ v. a. *sweep, shift, clean.*

جھال v. a. *polish: solder.*

جھانْپ v. a. *cover, shut.*

جھانْس v. a. *wheedle, seduce.*

جھانْک v. a. *peep at, spy.*

جھپا v. n. *take a nap.*

جھَپَٹ v. n. *snatch, spring on.*

جهپک v. *fan : spring : wink.*

جهپلا v. a. *wash, rinse.*

جهتلا or جهتال v. a. *falsify, belie, prove to be false.*

جهتک v. n. *shake : become lean.* v. a. *touse.*

جهجهک v. n. *start, startle.*

جهر v. n. *wither, fade, pine.*

جهرجهرا v. n. *trickle, rill.*

جهڙ v. n. *fall off, be shed.*

جهڙپ v. n. *fight* (as cocks).

جهڙک v. a. *browbeat, snap at.*

جهک v. *chatter, reflect, lament.*

جهک v. n. *nod, bend down ; be angry or perplexed.*

جهکول or جهکور v. a. *shake.*

جهگڙ v. n. *wrangle, quarrel.*

جهل v. a. *fan, move* (as a fan): v. n. *be soldered, mended.*

جهلجهلا v. n. *glitter, twinkle ; be angry ; throb, ache, smart.*

جهلس v. n. *be singed.*

جهلک v. n. *shine.*

جهلملا v. n. *twinkle.*

جهمک v. n. *glitter ; dance.*

جهنجهلا v. n. *be peevish, rage.*

جهنجهنا v. n. *tinkle, clink, ring.*

جهنک v. n. *tinkle, clink, ring.*

جهنوا v. n. *tan* (in the sun).

جهول v. n. *swing, dangle.*

جهوم v. n. *wave, vibrate, move loose ; slumber.*

جهونک v. a. *cast, push, throw.*

جهیک or جهیکه v. n. *grieve, lament.*

جیو or جي v. n. *live.*

جیو v. a. *eat.*

جیت v. a. *win, conquer.*

جینگرا v. a. *corrugate, wrinkle.*

چ

چاب v. a. *chew, masticate.*

چاٹ v. a. *lick, lap.*

چاس v. a. *plough.*

چال v. a. *sift.*

چانپ v. a. *join; stuff, cram, thrust in, press.*

چانٹ v. a. *press, squeeze.*

چاہ v. a. *desire, love, like, wish for, need.*

چبھ v. n. *be stuck into, pierce.*

چپ v. n. *be abashed, blush; stoop, submit.*

چپٹ v. n. *be flattened.*

چپٹ v. n. *stick, adhere.*

چپ چپا v.n. *keep silence.*

چپچپا v. n. *adhere, cohere.*

چپٹ or چپڑ v. a. *varnish, palliate, anoint*

چپڑا v. a. *brazen, falsify.*

چپک v. n. *stick, spread.*

چپک v. n. *collapse.*

چت v. n. *be painted.*

چت v. n. *look, appear.*

چتا *apprize, caution.*

چتھاڑ v. a. *tear to pieces; revile.*

چتال or چتا v. a. *wound.*

چٹپٹا v. n. *be agitated, wince.*

چٹک v. n. *crackle, crack, split.*

چٹیا v. a. *wound.*

چچوڑ v. a. *suck (a dry substance).*

چچیا v. n. *squeak, shriek, bleat.*

چر v. n. *graze, feed.*

چر v. n. *be torn, be split.*

چرا v. a. *steal.*

چرا v. n. *burst; ache, smart.*

چرپرا v. n. *smart.*

چرچرا or چرچرا v. n. *crackle, sputter, chide.*

چرگ v n. *chirp.*

چرگ or چرغ v. n. *gabble, prate, prattle.*

چڑ *be irritated.*

چڑپڑا v. n. *palpitate, throb.*

چڑھ v. n. *ascend, rise, mount, advance, attack; ride.*

چسک v. n. *throb, pain.*

چُک v. n. *be finished; be adjusted* or *settled.*

چِکار v. n. *squeak.*

چِکل v. a. *masticate, chew.*

چَکلا v. a. *widen.*

چِکنا v. a. *smooth, polish.*

چِکھر v. a. *weed.*

چیکھ or چکھ v. a. *relish, taste.*

چُگ v. n. *peck* (as a bird).

چَل v. n. *move, blow, flow, pass.*

چِلّا v. n. *scream, shriek.*

چِلچِلا v. n. *shriek, scream.*

چُلچُلا v. a. *itch, titillate.*

چِلَک v. n. *glitter, shine.*

چِمَڑ or چِمَٹ v. n. *adhere.*

چمچما v. n. *tingle, sleep, sparkle, glitter.*

چِمڑا v. n. *grow tough.*

چمک v. n. *glitter, shine.*

چمکار v. a. *coax, sooth, wheedle.*

چُن v. a. *gather, pick, choose : plait.*

چنچلا v. n. *be playful, be wanton, be restless.*

چنچنا v. n. *scream, squall.*

چنگھاڑ v. n. *scream, screech* (as an elephant).

چُو v. n. *leak, be distilled, be filtered; drop* (as fruit).

چُور v. a. *break to atoms.*

چَوڑا v. a. *widen, expand.*

چُوس v. a. *suck.*

چُوک v. n. *err, miss, mistake.*

چُوم v. a. *kiss.*

چونتھ v. a. *scratch, claw.*

چوندھلا v. n. *be purblind, be dim of sight.*

چَوندھِیا v. n. *be confused, amazed, dazzled.*

چَونک v. n. *start, boggle, start up from sleep.*

چونک v. a. *prick.*

چھا v. a. *thatch, shade, roof.*

چِھا v. a. *embellish.*

چھاج v. *thatch : befit, fit.*

چھانٹ v. a. *vomit : prune, clip.*

چھاند v. a. *tether, fasten, tie.*

چھانڈ v. a. *let go, vomit, emit.*

چھپ or چھپ or چھپ v. n. *be hidden, lurk, disappear.*

چھپ v. n. *be printed.*

چھترا v. a. *scatter, spread.*

چھٹ v. n. *decay : be pruned.*

چھٹ v. n. *be adrift, get loose.*

چھٹپٹا v. n. *toss, tumble about.*

چھٹک v. n. *be scattered, be spread, be dissipated.*

چہچہا v. n. *sing, whistle, warble* (as birds).

چھچھوا v. a. *conjure, exorcise.*

چھد v. n. *be pierced, be bored.*

چھڑک v. a. *sprinkle.*

چھک v. n. *be content, be satiated : be afflicted.*

چہک v. n. *whistle* (as birds).

چھکڑا v. a. *slap, cuff.*

چھل v. n. *be fatigued, tire.*

چھل v. a. *deceive, cheat.*

چھل v. n. *be skinned, peeled, pared, scraped.*

چھلچھلا v. n. *murmur.*

چھلک v. n. *overflow, be spilt.*

چھمچھما v. n. *glitter : sound.*

چھن v. n. *be sifted, strained.*

چھنچھنا v. n. *simmer : sound.*

چھو v. a. *touch, feel, meddle.*

چھوٹ v. n. *escape, get loose, cease, be discharged.*

چھوڑ v. a. *let go, spare, loose, emit, emit fire ; shoot.*

چھول v. a. *pare, scrape.*

چھہا v. a. *whitewash.*

چھیٹ v. a. *scatter, sprinkle.*

چھیڑ v. a. *irritate, vex, abuse, touch, handle.*

چھین v. a. *snatch, seize, pluck, pull, tear, rob.*

چھینچ v. a. *mince, hack, pound.*

چھینک v. a. *detain, stop, bar.*

چھینک v. n. *sneeze.*

چیپ v. a. *stick together.*

چیت v. a. *remember, think of.*

چیتھ v. a. *rend, tear.*

چیخ v. n. *roar, scream, screech.*

چیر v. a. *rend, split, harrow.*

چھینھ v. a. *recognise, know.*

خ

خراد v. a. *turn (in a lathe).*

خرچ v. a. *expend ; sell.*

خرید v. a. *purchase, buy.*

د

داب v. a. *press down, squeeze.*

داغ v. a. *cauterize ; fire (a gun, &c.).*

داو v. a. *thrash, tread (corn).*

داہ v. a. *burn.*

دب v. n. *be pressed down, be snubbed, crouch, shrink.*

دبک v. n. *crouch, lie in ambush, be awed : twinkle.*

دپٹ v. n. *gallop : rebuke.*

دُتا v. a. *press down, snub.*

درک v. n. *split, rend, crack.*

دڑھا v. a. *prove.*

دفنا v. a. *bury.*

دُکھ v. n. *ache, pain, smart.*

دگدگا v. n. *glow, gleam.*

دگدگا v. n. *chatter (the teeth).*

دگدہ v. a. *burn ; vex ; chide.*

دگڑا v. a. *propel, roll.*

دل v. a. *grind coarsely, split (pulse, &c.).*

دُلا v. a. *agitate, toss, shake.*

دلدلا v. n. *shake, undulate.*

دلک v. n. *glitter.*

دم v. n. *glitter, flash: bend (with elasticity).*

دمک v. n. *shine.*

دندنا v. n. *be contented, live at ease, enjoy thyself.*

دہ v. a. *deny.*

دوڑ v. n. *run.*

دوس or دوکھ v. a. *accuse, blame, calumniate, censure.*

دوہ v. a. *milk.*

دہ v. n. *burn.*

دها v. n. *run, make haste.*

دهار v. a. *hold, bear, owe: pour.*

دَهاڑ v. n. *roar* (as a tiger).

دهانس v. a. *cough* (as a horse).

دهاو v. n. *run, roam, run at, attack, trudge; worship.*

دهَسَک or دهچَک v. n. *sink, give way* (as a quagmire).

دهَدهَک v. n. *blaze.*

دهَر v. a. *place; give in charge; seize, hold.*

دُهرا v. a. *fold, double, repeat.*

دهِرا v. a. *threaten.*

دهڑدهڑا v. n. *flutter, palpitate.*

دهَڑَک v. n. *palpitate.*

دهَس v. n. *pierce, penetrate, enter, be stuck into.*

دَهَک v. n. *be burnt; be ruined.*

دهِکّار v. a. *reproach, curse.*

دهَکدهَکا v. n. *palpitate.*

دهَکیل v. a. *shove, push, jostle.*

دهَگول v. n. *roll, wallow.*

دَهَل v. n. *shake, tremble, fear.*

دهُریا or دهِلیا v. a. *throw dust; winnow, sift.*

دهَمَک v. n. *throb; palpitate, thump: glimmer, flash.*

دهمکا v. a. *threat, chide, snub.*

دهُن v. a. *comb, card; beat.*

دهَندهلا v. a. *trick, cheat.*

دهُنَک v. a. *card, comb.*

دهُنگار v. a. *season (with spices).*

دهو v. a. *wash.*

دهُوپ v. a. *smear with pitch; perfume.*

دهُوس v. a. *ram, stuff; butt.*

دهولیا or دهَولا v. a. *thump, slap.*

دهَونک v. a. *blow (with bellows).*

دهُونوارا v. a. *smoke.*

دي v. a. *give, grant, permit.*

دیکهه or دِیس v. n. *appear.*

دیکهه v. a. *see; perceive.*

ڈ

ڈانٹ or ڈاٹ v. a. *snub, threat.*

ڈوک or ڈاک v. a. *vomit.*

ڈال v. a. *throw down, fling, throw, cast; destroy.*

ڈانڈ v. a. *fine, punish.*

ڈاہ v. n. *burn with spite, be malicious; be fused.*

ڈَبک v. n. *glitter.*

ڈِٹ v. a. *see; aim at, look at.*

ڈَٹ v. n. *stop, stand still.*

ڈَر v. n. *fear, be afraid.*

ڈُریا v. a. *lead by a cord, &c. lead in hand.*

ڈَس v. a. *bite* (as a snake).

ڈکار v. n. *belch; bellow, low.*

ڈِگ v. n. *shrink; shake, move.*

ڈگڈگا v. n. *shake; burn brightly* or *clear* (charcoal).

ڈُگڈُگا v. n. *twinkle: sound* (as a kettle drum).

ڈگر v. n. *travel; roll.*

ڈگمگا v. n. *totter, stagger.*

ڈنکیا v. a. *sting* (as a reptile).

ڈوب v. n. *dive, drown, sink.*

ڈول v. n. *move, shake, swing.*

ڈھا v. a. *demolish, raze.*

ڈھانپ v. a. *cover, conceal.*

ڈھانس v. a. *blame, accuse.*

ڈھک or ڈھانک v. a. *cover.*

ڈھکا v. a. *deceive, disappoint.*

ڈھُک v. n. *enter, take aim.*

ڈھَل v. n. *be cast* (mĕtal), *be poured out; roll.*

ڈھملا or ڈھلک v. n. *roll.*

ڈھلملا v. n. *totter.*

ڈھو v. a. *carry*

ڈھُوک v. n. *shut, close: steal on, approach: enter.*

ڈھوک v. a. *drink, gulp.*

ڈھُونڈھ v. a. *seek, search for.*

ر

رات v. a. *die, stain.*

راج v. n. *shine, be adorned.*

رُپ v. n. *be at bay, stop.*

رپٹ v. n. *slip, slide.*

رَٹ v. a. *repeat, iterate.*

رَچ v. n. *be formed, be made: be set to work: stain.*

رُچ v. n. *be agreeable, excite desire.*

رِس v. n. *drop slowly.*

رِسا or رُس v. n. *be displeased, be angry, be vexed.*

رسیا v. n. *ooze, be juicy.*

رُک v. n. *be stopped, be prevented, be enclosed.*

رکّھ v. a. *keep, place, possess.*

رگڑ v. a. *rub, scour, fret.*

رگید v. a *pursue, chase.*

رَل v. n. *be mixed, be rolled.*

رَم v. n. *turn, roam, range.*

رندھ v. n. *be cooked, be boiled.*

رنگا or رنگ v a. *colour.*

رو v. n. *cry, weep; grieve.*

روٹھ v. n. *be cool (with a friend), quarrel.*

روس or رُوس v. n. *be displeased, quarrel.*

رول v. a. *plane, polish, smooth: select, pick.*

رونپ v. a. *plant, transplant.*

روندھ v. a. *trample, ride over.*

رُوندھ v. a. *enclose, surround; watch.* v. n. *be confounded.*

رہ v. n. *stop, stay; live.*

رہس v. n. *be pleased, rejoice.*

ریتیا or ریت v. a. *file; thrum*

ریجھ v. n. *be pleased.*

ریل v. a. *shove, push, rush.*

ریندھ v. a. *dress (food), cook.*

رینک v. n. *bray* (as an ass).

رینگ v. n. *creep, plod.*

س

سَراپ or ساپ v. a. *curse.*

سادھ v. a. *practise, learn.*

سار v. a. *mend, perform.*

ساس or سانس v. a. *snub, chide.*

سال v. a. *perforate, bore:* v. n. *ache, smart, pain.*

سان v. a. *knead (dough, &c.): sharpen, whet.*

ستا v. a. *tease, fret, trouble.*

سٹ v. n. *join, unite, stick.*

سٹپٹا v. n. *be surprised.*

سٹک v. n. *flee, disappear.*

سج v. n. *be prepared; fit.*

سجھا v. a. *tan, boil, melt.*

سدھ v. n. *be fully instructed.*

سدھا v. a. *put in mind.*

سدھار v. n. *go, depart, set off.*

سدھر v. n. *be correct, be mended, be adorned, be adjusted.*

سر v. n. *be performed; issue.*

سیرا or سرا v. a. *cool; set off, set afloat; despatch.*

سراہ v. a. *praise, approve.*

سرج v. a. *create, produce.*

سلسلا or سرسرا v. n. *crawl, creep* (as a snake, &c.).

سرک v. n. *be moved, remove.*

سڑ v. n. *rot; ferment.*

سڑپ v. n. *sip.*

سڑک v. a. *swallow by gulps.*

سستا or سستا v. n. *rest.*

سسکار v. n. *hiss* (as a snake).

سسک v. n. *sob.*

سک v. n. *be able.*

سکار v. a. *accept (a bill, &c.).*

سکچ or سکچ v. n. *fear, be in awe, be abashed.*

سکرا v. a. *straiten; cause to accept (a bill, &c.).*

سکڑ v. n. *shrink, draw in.*

سکوڑ v. n. *shrink, contract, shrivel, wrinkle.*

سکیت v. a. *tighten, straiten.*

سلجھ v. a. *be unravelled, be disentangled.*

سلگ v. n. *light, be kindled.*

سما v. n. *be contained in.*

سمبھل v. n. *be supported, held up, protected, shielded.*

سمٹ v. n. *contract, shrink.*

سمجھ v. a. *comprehend, understand, know.*

سمر v. a. *remember, mention.*

سُن v. a. *hear.*

سِنَك v. a. *blow the nose.*

سَنْكَار v. a. *beckon, hint, wink.*

سِنْگار v. a. *adorn, decorate.*

سنْہار or سنگّہار v. a. *kill, make away with.*

سَنْوَر v. n. *be dressed, decorated, adorned, adjusted.*

سو v. n. *sleep; die.*

سَواچ v. a. *try, prove.*

سوبْہ v. n. *become, befit.*

سُوت v. n. *sleep.*

سُوج v. n. *swell, rise.*

سُوجْہ v. n. *be visible, be seen.*

سوچ v. a. *consider, meditate.*

سُوكْہ or سُوك v. n. *become dry; shrivel, pine away.*

سوكْہ v. a. *absorb, soak up.*

سونْپ v. a. *commit, intrust.*

سُونْگْہ v. a. *smell.*

سوه v. n. *become, beseem;* v. a. *weed.*

سَہْ v. a. *bear, endure.*

سِہر v. n. *shiver (with cold).*

سُہَر v. a. *trail, drag.*

سِہْرا v. a. *tire, tease, tickle.*

سِہْرا or سَہْرا v. n. *have the hair stand on end, thrill.*

سَہْلا v. a. *tickle, stroke.*

سَہَم v. n. *fear, be afraid.*

سَہِج v. a. *try: adjust: provide.*

سي v. a. *sew, stitch.*

سِيج v. n. *exude: seeth, boil.*

سِينْچ or سِيچ v. a. *water.*

سيد v. a. *stupe, foment.*

سيكْہ v. a. *learn, acquire.*

سيَنْت or سينْت v. a. *adjust.*

سيندْه v. a. *mine.*

سينْك v. a. *toast, warm.*

سيو v. a. *incubate, hatch, brood; attend on.*

سيہَنْتْہ v. a. *whisk.*

ش

شَرْما v. n. *be ashamed.*

ف

فَرْما v. a. *order, command.*

ک

کپ or کانپ v. n. *shiver, tremble, quake, shake.*

کانڑ v. a. *tread, trample.*

کانکھ v. n. *grunt.*

کت v. n. *be spun.*

کتر v. a. *clip, cut, cut out.*

کُتر v. a. *cut (with the teeth).*

کٹ v. n. *be cut; be abashed; stopped; die of wounds.*

کچک v. n. *sprain, twist; pain.*

کچکچا v. n. *swarm : be gritty.*

کچکچا v. n. *gnash the teeth.*

کُچل v. a. *bruise, crush.*

کچھار v. a. *wash, rinse.*

کچیا v. n. *be afraid, shrink.*

کُدرا v. n. *frisk, leap, caper.*

کُدک v. n. *frisk.*

کر v. a. *do, make, practise.*

کڑا v. n. *be hard* or *stiff.*

کراہ v. n. *groan, sigh.*

کڑکا v. a. *strain, sprain.*

کرکرا v. n. *grate, be gritty.*

کُریل v. a. *poke.*

کڑک v. n. *crack, thunder.*

کُڑکُڑا v. n. *cluck : murmur.*

کڑکڑا v. n. *gnash the teeth.*

کڑھ v. n. *be drawn, be pulled out, be delineated.*

کُڑھ v. n. *grieve, mourn.*

کس v. a. *tighten : assay.*

کسک v. n. *suffer pain, pain.*

کفنا v. a. *cover with a shroud.*

ککور v. a. *scoop, excavate.*

کِکیا v. n. *shriek, scream.*

کلا v. a. *parch (grain).*

کُلبلا v. n. *itch, fidget, writhe.*

کلپ v. n. *be grieved.*

کلکلا v. n. *be peevish, snarl.*

کلیا v. n. *blossom, bloom.*

کما v. a. *earn, work: lessen.*

کُمھلا v. n. *wither, droop.*

کندھیا v. a. *shoulder.*

کُوت v. a. *value, appraise.*

کُوٹ v. a. *pound, beat.*

کُود v. n. *leap, jump; rejoice.*

کوڑ v. a. *dig out, excavate.*

کوس v. a. *curse.*

کُوک v. n. *sob, cry, scream:* v. a. *wind up (a watch, &c.).*

کَولیا v. a. *embrace.*

کونْچ v. a. *prick, stab, gore.*

کَوندہ v. n. *lighten, flash.*

کَہْہ v. a. *tell, say, bid, order.*

کہا v. a. *eat; embezzle; get.*

کہانْڈ v. a. *pound: excavate.*

کہانْس v. n. *cough.*

کہبہ or کُہب v. a. *affect, penetrate: adorn.*

کَہپ v. n. *be dried up: sell, go off: remain, join.*

کہٹک v. n. *rankle, offend.*

کُہٹک v. a. *nibble: doubt.*

کہٹکہٹا v. n. *knock, rap, tap.*

کُہجلا v. n. *itch, scratch, tickle.*

کہجہلا or کہجہا v. n. *fret, be vexed.*

کہنچ v. n. *be drawn, be pulled.*

کہدیڑ v. a. *pursue, hunt.*

کُہرچ v. a. *scrape.*

کہروچ or کہروٹ v. a. *scratch.*

کہرہار v. a. *sweep.*

کَہڑَک v. n. *clang, rattle.*

کہڑکہڑا v. a. *creak, clatter, jar; grind the teeth; snore.*

کَہس or کہِس v. n. *sink, drop off.*

کَہسَل or کہِسَک v. n. *stir, slip.*

کَہسوٹ v. a. *pull, pluck, pull the hair, tear, scratch.*

کہِسیا v. n. *grin.*

کُہل v. n. *be opened; clear up.*

کِہل v. n. *blow* (as a flower); *be delighted, laugh.*

کَہلا v. a. *parch;* v. n. *wither.*

کہَلبَلا v. n. *boil.*

کہِلکہِلا v. n. *laugh out, titter.*

کَہلیا v. a. *skin, flay.*

کہنڈ v. a. *refute.*

کہنڈا v. a. *scatter.*

کہُنسا v. n. *be angry.*

کہنکہار v. a. *expectorate, hem.*

کہنگال v. a. *wash, rinse.*

کہو v. a. *lose, get rid of.*

کہُوٹ v. a. *pluck, pick.*

کہوج v. a. *search for, inquire.*

کہود v. a. *dig, delve; search.*

کھُودرا v. n. *trot.*

کھَول v. n. *boil.*

کھونس or کھونچ v. a. *thrust, stuff.*

کھونکھ v. n. *cough.*

کھِیج v. n. *be angry, be vexed.*

کھید v. a. *run after, persecute.*

کھِیس v. n. *grin.*

کھیل v. a. *play, sport.*

کھینچ or کھَینچ or کھِینچ *pull, tighten, draw, delineate.*

کھیو v. a. *row, paddle; suffer.*

کِین v. a. *purchase, buy.*

گ

گا v. a. *sing.*

گاج v. n. *roar, thunder.*

گار v. a. *strain, squeeze, milk.*

گانٹھ v. a. *tie, join, stitch.*

گانس v. a. *pierce, transfix, spit* (as, a fowl, &c.).

گاہ v. a. *calk; thrash; seek.*

گُبھو or گُبھا v. a. *thrust, pierce.*

گَٹھ v. n. *join, unite, collude.*

گُدگُدا v. a. *tickle, titillate.*

گُذر v. n. *pass; omit; die.*

گُذَران v. a. *present, offer*

گِر v. n. *fall, drop; be spit.*

گَرَج v. n. *thunder, roar.*

گُرج v. n. *snarl.*

گَرگَرا v. n. *gargle; roar.*

گَڑ v. n. *penetrate, be driven in, be set; be buried.*

گَڑگَڑا v. n. *thunder, rumble.*

گُڑگُڑا v. n. *rumble* (the bowels).

گِڑگِڑا v. a. *beseech, implore.*

گَڑھ v. a. *malleate; form.*

گَل v. n. *melt, be dissolved.*

گِلیا v. a. *abuse; force food, &c. down the throat.*

گِن v. a. *count, number.*

گُنگُنا v. n. *snuffle, snivel.*

گَنوا v. a. *lose, waste, spend.*

گُونٹھ or گُوتھ v. a. *thread, plait, stitch; spit.*

گوچ v. a. *catch, sieze.*

گود or گُود *prick, puncture.*

گُوندْه or گُودْه *knead: plait.*

گوڙ v. a. *dig, scrape.*

گُونْج v. n. *resound, hum, buzz.*

گہْ v. a. *take, seize: blush.*

گهال v. a. *ruin: thrust in.*

گهَبْرا v. n. *be confused.*

گهَٹ v. n. *abate, decrease.*

گهِر v. n. *be surrounded, be enclosed; gather* (clouds).

گهُرْکنا v. a. *browbeat, frown at.*

گهُرّنا v. n. *snore.*

گهِس or گهَس v. n. *be rubbed;* v. a. *rub; beat.*

گهُس v. n. *be thrust in, enter.*

گهِسَٹ v. n. *be dragged, be trailed.*

گهِگهِيا v. n. *falter, fawn, coax.*

گهُل v. n. *dissolve; mellow.*

گهما v. a. *bask in the sun.*

گهِنگها v. n. *be hoarse.*

گهَنگهَنا v. n. *jingle, ring.*

گهَنگهول v. a. *rinse, stir (a liquid).*

گهُونْٹ or گهُوٹ v. a. *gulp, drink.*

گهوٹ v. a. *plod: shave.*

گهُور v. a. *stare at, frown at.*

گهُوم v. n. *go round, turn, roll.*

گهونْٹ v. a. *polish: strangle.*

گهَہَر v. n. *thunder.*

گهيپ v. a. *mix, mingle (paste).*

ل

لا v. n. *bring; produce.*

لِپَٹ v. n. *cling, adhere.*

لَپيٹ v. a. *wrap up, fold, spread.*

لَتهڙ or لِتهڙ v. n. *be draggled.*

لَتيا v. a. *kick.*

لُٹ v. n. *be plundered.*

لَڙْپَٹا v. n. *stagger, trip.*

لَٹَک v. n. *hang, dangle.*

لَٹّهِيا v. a. *cudgel, belabour.*

لَجا v. n. *blush, be ashamed.*

لَجَلَجا v. a. *soften.*

لَچ v. n. *bend, bow.*

لَچَک v. n. *spring, bend.*

لَچکا v. a. *jolt, strain.*

لَچلَچا v. n. *be clammy,* or *glutinous: be elastick.*

لَد v. n. *be loaded, be laden.*

لَرز v. n. *shake, tremble.*

لَڑ v. n. *fight, quarrel.*

لَڑکَھڑا or لَڑبَڑا v. n. *stammer, stutter: stagger.*

لُڑھ or لُڑھَک or لُڑکَھ v. n. *roll, fall off, slide.*

لَڑیا v. a. *thread, string.*

لَسلَسا v. n. *be clammy* or *glutinous; agglutinate.*

لِکھ v. a. *write.*

لَکھ v. a. *look at; perceive.*

لَکھلَکھا v. n. *gasp* or *pant (with heat* or *thirst).*

لَگ v. n. *be applied; begin.*

لَلچا v. n. *long;* v. a. *cause to long, tantalize, covet.*

لَلکار v. a. *call; challenge.*

لَلیا v. a. *coax, wheedle, beg earnestly: redden.*

لَمبا v. a. *lengthen.*

لُنڈِیا v. n. *roll.*

لَنگڑا v. n. *limp.*

لوبھ v. n. *be enamoured.*

لوٹ v. n. *wallow, roll about.*

لَوٹ v. n. *turn over* or *back.*

لُوٹ v. a. *plunder; squander.*

لوک v. a. *catch.*

لَوک v. n. *shine, flash.*

لَہ v. n. *answer, avail, boot:* v. a. *find, get.*

لَہرا v. n. *tantalize: undulate.*

لَہک v. n. *warble, quaver: glitter: wave.*

لي v. a. *take, get, receive.*

لیپ or لِیپ v. a. *plaster.*

لیٹ v. n. *repose, lie down.*

لیس v. a. *plaster, smear.*

لِیل v. a. *swallow, gulp.*

م

ماپ v. a. *measure.*

مار v. a. *smite, beat, kill.*

مان v. a. *mind, respect, obey.*

مانجھ v. a. *scour, scrub, clean.*

ماںڈ v. a. *rub, tread: starch.*

ماںگ v. a. *ask for, require.*

مترا v. a. *persuade.*

متھ v. a. *churn ; knead.*

مٹ v. n. *be effaced, expire.*

مٹک v. n. *wink, ogle, coquet.*

مٹیا v. n. *wink at, connive at.*

مچ v. n. *be made* or *produced.*

میچ v. n. *shut, close.*

مچکار v. a. *rinse.*

مچل v. n. *be perverse.*

مچمچا v. n. *creak, crack.*

مچوڑ v. a. *twist, break.*

مو or مر v. n. *die, expire.*

مرجھا v. n. *wither, droop.*

مرکا v. n. *twist, writhe.*

مروڑ v. a. *twist, writhe, gripe.*

مڑ v. n. *turn back, be twisted.*

مڑھ v. a. *cover, line, gild.*

مڑھیا v. n. *be twisted, writhe.*

مڑیا v. a. *paste.*

مسکرا or مسکا v. n. *smile, grin.*

مسک v. n. *be torn, rent, split.*

مسل v. a. *crush, bruise.*

مکر v. a. *deny.*

مل v. a. *rub, anoint.*

مل v. n. *meet, occur, be mixed.*

مند v. n. *be shut, be closed.*

منڈ v. n. *be shaved.*

منڈلا v. n. *hover* (as birds).

منڈیا v. a. *starch.*

موت v. n. *make water.*

موس v. a. *pilfer, steal, rob.*

مول v. n. *bloom; intoxicate.*

موہ v. a. *allure, fascinate.*

مہ v. a. *churn.*

مہک v. n. *emit odour.*

میج v. a. *rub with the hands.*

میس v. a. *grind: tweak.*

میمیا v. n. *bleat* (a kid).

ن

ناپ *measure, weigh.*

ناچ v. n. *dance.*

نانّدہ or ناد v. a. *begin.*

نادّہ v. a. *yoke.*

نانّگھ v. a. *cross, leap over.*

نِبَڑ v. n. *be ended, performed.*

نِبْھ v. n. *serve, be performed.*

نِپَٹ v. n. *be settled, decided.*

نِتّھار v. a. *pour off* (clear water).

نِجّھا v. a. *spy, espy.*

نِجْھوٹ v. a. *twitch.*

نِچوڑ v. a. *wring, squeeze out.*

نِریکھ or نِرَکّھ v. a. *spy, look at.*

نَسا v. a. *spoil, destroy.*

نَکار v. a. *refuse.*

نِکَل v. n. *issue, go* or *come out.*

نِکّھوس or نِکوس v. a. *grin.*

نِکَھر v. n. *be skinned, cleaned.*

نَکّھیا v. a. *claw, scratch.*

نَگّچا v. n. *approach.*

نِگَل v. a. *swallow, gulp down.*

نِگّند v. a. *quilt.*

نِمْنا v. a. *strengthen, better.*

نَو v. n. *bend, stoop; obey.*

نوچ v. a. *pinch, scratch, claw.*

نَہا or نہا v. n. *bathe, wash.*

نِہار v. a. *look at, watch, spy.*

نِہَڑ or نِہُر v. n. *bend, stoop.*

نید or نِینْد v. n. *sleep.*

نِیند v. a. *deny : blame.*

نیو v. n. *stoop.*

نیوتا or نیوت v. a. *invite.*

و

وار v. a. *go round; sacrifice.*

ورَغلان v. a. *deceive, inveigle.*

وِیاںچھ v. a. *skin.*

ہ

ہار v. n. *lose, be overcome.*

ہَنَپْھ or ہانّپھ v. n. *pant.*

ہانّڈ v. n. *wander, ramble.*

ہانْک v. a. *drive : bawl to.*

ہَتّھِیا v. a. *seize.*

ہَٹَک or ہَٹ v. n. *be driven back, retire, shrink.*

ہَڑْبَڑ v. n. *hurry.*

ہِچَک v. n. *draw back, waver.*

ہِچکا v. a. *jolt.*

ہِچکِچا v. n. *hesitate, falter.*

ہَدِیا v. n. *hesitate, boggle.*

ہَر v. a. *take by force, steal.*

ہَرا v. a. *win, beat ; weary.*

ہِرا v. a. *lose, mislay.*

ہَرَک v. n. *stop : be scorched.*

ہَرکھ v. n. *bloom, be delighted.*

ہَریا v. n. *become green.*

ہَلبَلا or ہَڑبَڑا v. n. *hurry, be confused.*

ہَڑہَڑا v. n. *shudder : crash.*

ہَکّلا v. n. *stammer, falter.*

ہِل v. n. *shake, move : tame.*

ہَلَپ v. n. *toss* or *tumble about.*

ہُلَس v. n. *rejoice, be pleased.*

ہُلکار v. a. *set on, instigate.*

ہِلکور v. a. *agitate :* v. n. *wave.*

ہِلَگ v. n. *be hung on, stick.*

ہِلور v. n. *billow, wave.*

ہَلہَلا v. n. a. *shake, tremble.*

ہَلیا v. n. *nauseate.*

ہُمَک v. n. *assault, stretch forward.*

ہَن v. a. *kill, strike, smite.*

ہِندور v. a. *puddle.*

ہَنکّا v. a. *banish, expel.*

ہَنس v. n. *laugh.*

ہَنکار v. a. *drive away : call.*

ہِنہِنا v. n. *neigh.*

ہو v. n. *be, exist, become.*

ہُول v. a. *goad, thrust, stab.*

ہیر v. a. *look after ; search for, pursue, hunt.*

ہیل v. n. *swim.*

ہِینکار v. n. *low, bellow.*

THE END.

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ا ب ج د ذ ر ز س ش ص ض ط ع ف

ق ک ل م ن و ه ھ لا ء ی ے

با بت بج بد بر بس بش بص بط بع بف

بق بک بل بم بن بو به بھ بلا بی بے

جا جت جج جد جر جس جش جص جط جع جف

جق جک جل جم جن جو جه جھ جلا جی جے

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سا سپ ست سج سد سر سس سش سص سط سع سف

سق سک سل سم سن سو سه سلا سی سے

صا صت صج صد صر صس صش صض صط صع صف

صق صک ضل صم صن ضو صه ضلا صی صے

طا طت طج طد طر طس طش طص طظ طع طف

طق طک ظل طم ظن طو طه طلا طی طے

Engraved by J. Swaine.

عا عت عج عد عر عس عش عص عط عع عف

عق عک عل عم عن عو عه عـ علا عی

فا فت فج فد فر فس فش فص فط فع فف

فق فک فل فم فن فو فه فـ فلا فی

کا کت کج کد کر کس کش کص کط کع کف

کق کک کل کم کن کو که کـ کلا کی

ما مت مج مد مر مس مش مص مط مع مف

مق مک مل مم من مو مه ملا می مے

ها هت هج هد هر هس هش هص هط هع هف

هق هک هل هم هن هو هه هه هلا هی هے

ابجد هوز حطی کلمن سعفص قرشت ثخذ ضظغ لا

العبد المذنب الفقیر عبدالله حسینی شیرین رقم غفر ذنوبه

THE TANJORE MAHARAJA SERFOGI'S ... MAHAL.

PERSIAN WRITING.

Naskh-talik.

هرکه در بندگی ره روبان

خدایا بهمن جز بخلق پیری ینده آبرده

که این باید بنده وار

دعا گوی این در ولیم بنده وار

خدایا بعو بن این ما بنده دار

بی از بس هوس شان آن زاده

هر چشم چین در

بنو دنیست آدمی زاده

چون اعلی حضرت از انتظام مهام دکن و گرفتن پیشکشهای نمایان از پادشاهان حیدرآباد

و بیجاپور خاطر جمع فرموده مراجعت نموده عازم حضور پرنور حضرت جنت مکانی شدند

در هنگامی که رایات حضرت جنت مکانی در صوبهٔ مالوا رونق افزا بودند ملازمت حاصل نمودند

حضرت جنت مکانی از غایت سرور برخاسته اعلی حضرت را در آغوش عاطفت گرفتند و از

جهروکه درشن فرود آمده خوانهای جواهر بر سر اعلیحضرت نثار فرمودند و بر فیل سرباکه بطریق پیشکش آمده بود

بنفس نفیس سوار شدند و اعلی حضرت را که روز رخصت بخطاب شاهی سرافراز نموده بودند در جلدوی این

حسن خدمت بخطاب شاهجهان نامور گردانیدند و اعلی حضرت نقد و جنس بیست و دو لک روپیه بابت پیشکش

گذرانیدند و مقرر شد که اعلی حضرت نزدیک تخت مبارک حضرت جنت مکانی بر صندلی جلوس مینموده باشند

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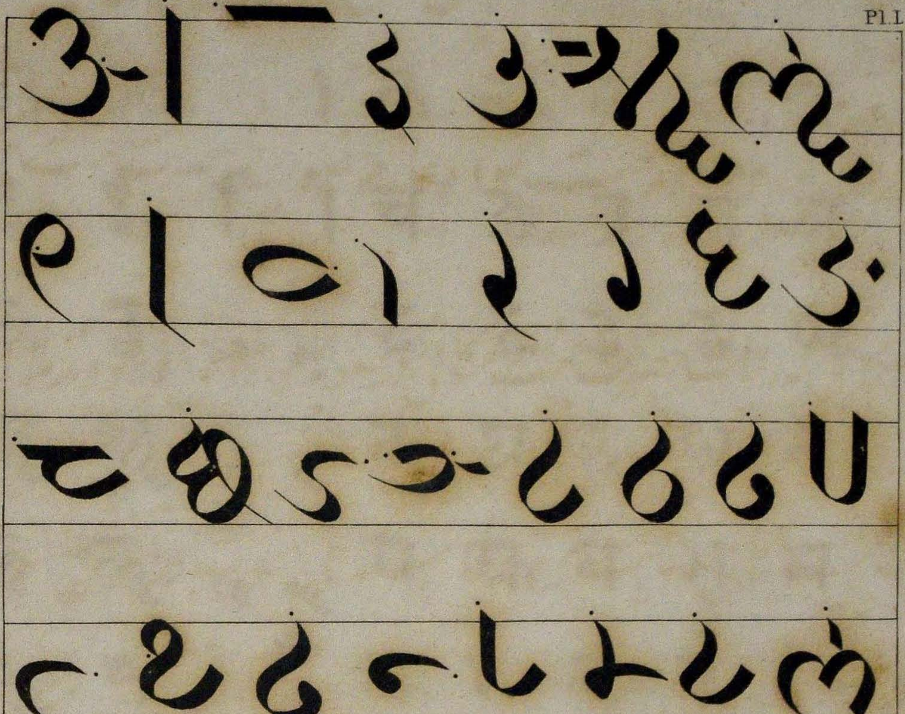
The Elements
of the Devanagari Character.

Pl. I.



C. Wilkins LL.D. F.R.S. scrip[t]

The dots shew the beginning.

Engrav'd by J. Swaine.

THE DEVANAGARI ALPHABET.

Pl. II.

Vowels: Initials		Vowels: Finals		Consonants				
अ *ă*	आ *ā*	*ă*	ा *ā*	क *k*	ख *kh*	ग *g*	घ *gh*	ङ *ny*
इ *ĭ*	ई *ī*	ि *ĭ*	ी *ī*	च *ch*	छ *chh*	ज *j*	झ *jh*	ञ *ng*
उ *ŭ*	ऊ *ū*	ु *ŭ*	ू *ū*	ट *ṭ*	ठ *ṭh*	ड *ḍ*	ढ *ḍh*	ण *ṇ*
ऋ *rĭ*	ॠ *rī*	ृ *rĭ*	ॄ *rī*	त *t*	थ *th*	द *d*	ध *dh*	न *n*
ऌ *lĭ*	ॡ *lī*	ॢ *lĭ*	ॣ *lī*	प *p*	फ *ph*	ब *b*	भ *bh*	म *m*
ए *ē*	ऐ *ai*	े *ē*	ै *ai*	य *y*	र *r*	ल *l*	व v & w	
ओ *ō*	औ *au*	ो *ō*	ौ *au*	श *ṣ*	ष *sh*	स *s*	ह *h*	ळ *ll*

Initials and Final Vowels with a Consonant.

अक आका इकि ईकी उकु ऊकू ऋकृ

ॠकॄ ऌकॢ ॡकॣ एके ऐकै ओको औको

Other Forms.

अ	आ	ऊ	ऋ	ॠ	ए	ऐ	ओ	औ	ओ	औ	झ	ण
ă	*ā*	*ū*	*rĭ*	*rī*	*ē*	*ai*	*ō*	*aū*	*ō*	*au*	*jh*	*ṇ*

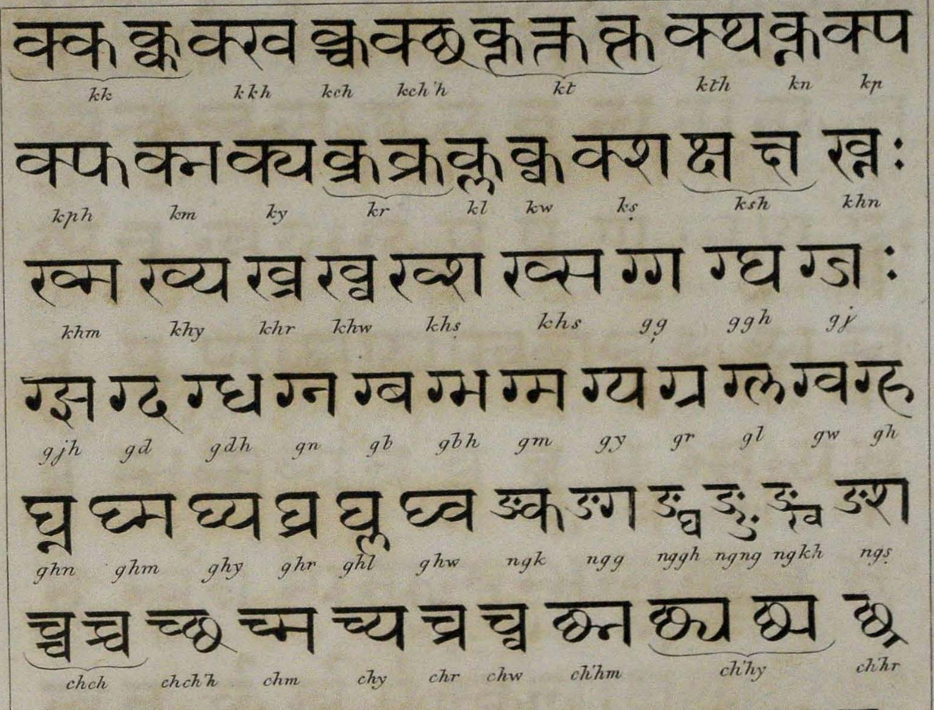
ण	भ	भ	ल	श	स
ṇ	*bh*	*bh*	*l*	*ṣ*	*ṣ*

C. Wilkins, L.L.D. F.R.S. Script.

Engrav'd by J. Swaine.

Compound Consonants.

Double Letters.



C. Wilkins, LLD. FRS. Scrip.t

Engrav'd by J. Swaine

COMPOUND CONSONANTS.

Double Letters Continued.

Pl. IV.

द्द	द्ध	द्न	द्ब	द्म	द्य	द्र	द्व	ध्न	ध्म	ध्य	ध्रः
dd	*ddh*	*dn*	*dbd*	*dm*	*dy*	*dr*	*dw*	*dhn*	*dhm*	*dhy*	*dhr*
ध्व	न्क	न्च	न्त	न्थ	न्द	न्न	न्ध	न्प	न्फ	न्म	
dhw	*nk*	*nch*	*nt*	*nth*	*nd*	*nn*	*ndh*	*np*	*nph*	*nm*	
न्य	न्र	न्व	न्स	न्ह	प्त	प्न	प्प	प्म	प्य	प्रः	
ny	*nr*	*nw*	*ns*	*nh*	*pt*	*pn*	*pp*	*pm*	*py*	*pr*	
प्ल	प्व	प्स	फ्म	फ्य	फ्व	ब्ग	ब्ज	ब्द	ब्ध	ब्न	
pl	*pw*	*ps*	*phm*	*phy*	*phw*	*bg*	*bj*	*bd*	*bdh*	*bn*	
ब्न	ब्भ	ब्म	ब्य	ब्र	ब्ल	ब्व	भ्न	भ्म	भ्य	भ्र	
bn	*bbh*	*bm*	*by*	*br*	*bl*	*bw*	*bhn*	*bhm*	*bhy*	*bhr*	
भ्ल	भ्व	म्न	म्प	म्फ	म्ब	म्भ	म्म	म्य	म्र	म्लः	
bhl	*bhw*	*mn*	*mp*	*mph*	*mb*	*mbh*	*mm*	*my*	*mr*	*ml*	
म्व म्व	र्क	र्ख	र्ग	ल्क	ल्ग	ल्त	ल्प	ल्य	ल्ल		
mw	*rk*	*rkh*	*rg &c.ª*	*lk*	*lg*	*lt*	*lp*	*ly*	*ll*		
श्च	श्छ	श्म	श्य	श्र	श्ल	श्व श्व	श्श	ष्क	ष्ख		
ṣch	*ṣch'h*	*ṣm*	*ṣy*	*ṣr*	*ṣl*	*ṣw*	*ṣs*	*shk*	*shkh*		
ष्ट	ष्ठ	ष्ण ष्ण	ष्प	ष्फ	ष्म	ष्य	ष्व	ष्ष	स्क		
sht	*shth*	*shn*	*shp*	*shph*	*shm*	*shy*	*shw*	*shsh*	*sk*		
स्ख	स्त	स्थ	स्न स्न	स्प	स्फ	स्म	स्य	स्र	स्लः		
skh	*st*	*sth*	*sn*	*sp*	*sph*	*sm*	*sy*	*sr*	*sl*		
स्व	स्स	ह्ण	ह्म	ह्य	ह्र	ह्ल	इति	शुभं	भूयात		
sw	*ss*	*hn*	*hm*	*hy*	*hr*	*hl*	*iti*	*subham*	*bhūyāt!*		

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COMPOUND CONSONANTS.

Double Letters Continued.

Pl. V.

क्क्य क्क्य	kky
क्त्य क्त्य	kty
क्त्र क्त्र	ktr
क्त्र्य क्त्र्य	ktry
क्ल्व क्ल्व	klw
क्न्य क्न्य	kny
क्ष्ण	kshṇ
क्ष्ण्य	kshṇy
क्ष्म	kshm
क्ष्म्य	kshmy
क्ष्य	kshy
क्ष्र	kshr
क्ष्व	kshw
क्ष्ल	kshl
ग्द्ध	gddh
ग्ज्य	gjy
ग्द्य	gdy
ग्ध्य	gdhy
ग्ध्व	gdhw
ग्न्य	gny
ग्भ्य	gbhy
ग्म्य	gmy
ग्र्य	gry
घ्र्य	ghry
च्च्य	chchy
च्छ्य च्छ्य	chch'hy
च्छ्र	chch'hr
च्छ्व	chch'hw
ज्ज्य	jjy
ज्ज्व	jjw
ज्ञ्य ज्ञ्य	jny
ञ्च्छ	ńchch'h
ञ्छ्य	ńch'hy
ञ्ज्य	ńjy
ड्भ्य	ḍbhy
ण्ड्य	ṇḍy
ण्ड्र	ṇḍr
ण्ड्व	ṇḍw
ण्ण्य	ṇṇy
ण्ठ्य	ṇṭhy
ण्ह्म	ṇhm
ण्ह्य	ṇhy
ण्ह्व	ṇhw
त्क्य	tky
त्क्र	tkr
त्त्य	tty
त्त्र	ttr
त्त्र्य	ttry
त्त्व त्त्व	ttw
त्न्य	tny
त्म्य	tmy
त्र्य त्र्य	try
त्स्थ	tsth
त्स्न	tsn
त्स्न्य	tsny
त्स्म	tsm
त्स्य	tsy
त्स्र	tsr
त्स्व	tsw
द्ग्र	dgr
द्द्र	ddr
द्भ्य	dbhy
द्भ्र	dbhr
द्म्य	dmy
द्र्य	dry
द्व्य	dvy
द्व्र	dvr
ध्र्य	dhry
न्त्य	nty
न्त्र	ntr
न्त्र्य	ntry
न्त्व	ntw
न्त्व्य	ntvy
न्त्स	nts
न्त्स्य	ntsy
न्त्स्व	ntsw
न्थ्य	nthy
न्थ्व	nthw
न्द्य	ndy
न्द्र	ndr
न्द्व	ndw
न्ध्म	ndhm
न्ध्य	ndhy
न्ध्व	ndhw
न्म्य	nmy
न्म्र	nmr
प्र्य	pry
प्ल्य	ply
प्स्थ	psth
प्स्म	psm
प्स्य	psy
म्न्य	mny
म्प्स्य	mpsy
म्ब्य	mby
म्भ्य	mbhy
ल्ग्य	lgy
ल्प्त	lpt
ल्प्त्य	lpty
ल्प्स्म	lpsm
ष्ठ्य	shṭhy
ष्ण्य	shṇy
स्क्य	sky
स्त्य	sty
स्त्र्य	stry
स्त्व	stw
स्फ्य	sphy
स्व्य	svy
ह्न्य	hny
इत्यादि	

C. Wilkins, LL.D. F.R.S. Script.

Engrav'd by J. Swaine.

...RE MAHARAJA SERFOGI'S SARAS...

Goal - 3 Power - 4 Juice sap - 5 Virtue - 6 truth - righteousness

Principle of goodness Essence - Strength - Power ست

بل بیل Habit - Disposition. Good - conduct - temper

Quality - Benevolence - Humanity - modesty - Politeness -

+ Fa

جت جس Name - character - celebrity - reputation

- religious

آچار - Established rule of conduct - Certain Practice - Instit

+ Straight -

اپچار - Consideration - reflection - contrivance - Judgement - Opin

نیم - A Vow - resolution - compact - stability - Fixedness -

Meritorious - act - Piety - devotion نیم دھرم - Abstinence - Go

دھرم - Justice - Virtue - religion - Duty - 2 Usage - Practice

Business - Profession 3 manner - mode. / # S A spiritual

adj Important - Weighty - Honourable - Respecta

گر Tutor - Pastor - Teacher, The Planet Jupiter گرو [illegible]

1932